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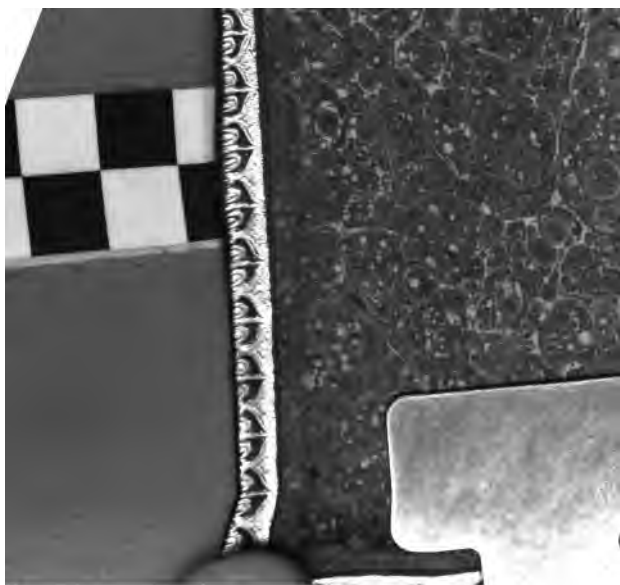
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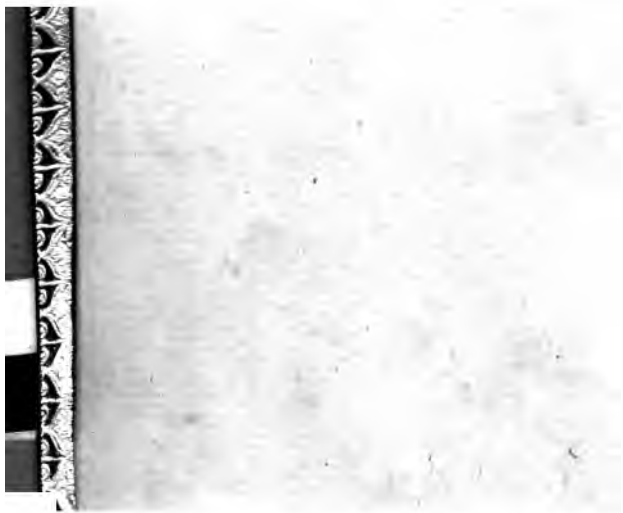
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1





THE  
**FIRST PART**  
**OF THE RESO-**  
**LUTION OF RELIGION, DE-**  
*VIDED INTO TWO BOOKES, CON-*  
 taining a Demonstration of the Ne-  
 cessity of a Divine and Super-  
 naturall Worshippe.

\* \* \*

*IN THE FIRST, AGAINST ALL A-*  
*sheists and Epicures: In the second, that Christian Ca-*  
*tholicke Religion is the same in particuler, and more*  
*certaine in euery Article thereof, then any hu-*  
*mane or experimented knowledge, against*  
*Jewes, Mahumetans, Pagans, and*  
*other externall enemies*  
*of Christ.*

**MANIFESTLY CONVINCING ALL**  
 their Sects and Professions, of intollera-  
 ble errors, and irreligious abuses.



**PRINTED WITH LICENCE. 1603.**

130. 9. 150.








THE EPISTLE OF THE  
AUTHOR TO THE  
READER.



*AS amonge all duties, and offices of Man, (deare Reader) there is none by infinite inequality, eueh so excellent or deserued, as that Reuerence and Homage bee oweth to God, his moste Soueraygne and Omnipotent Prince, in whom all preeminences and dignities are conteyned, and from whom all benefittes and created prerogatiues are deriued: So amonge all other sciences and knowledges of this worlde, none can bee in any degree so certayne and vndoubted, as that worshippe taught and reuealed of the same infinite wisdome and goodnesse which can neyther bee deceased in him selfe, or bring others into error. Yet the corrupt malice and vngratitude of man hath growen great, that at this present our meanest Function and Obligation is not more neglected, and the re-*



taine and vnchaungeable veritie of diu  
ration, more doubtfull and vncertaine th  
red conceits of humane affaires. Thus l  
by negligence and malice shewed vndut  
bedience to his Creator, and abused his  
derstanding, and will, so excellent pon  
intellectuall and immortall Soule, feedin  
with errors, and making vnlawfull app  
obiect of the other: in such order that n  
is so certayne, but one or other hath call  
question, no paradoxe so incredulous, but  
brace it, nothing so good, but it hath be  
sed nothing so lewd & impious but some  
approued it. The manyfold euen hundre  
Religions, that haue vnaded, and now  
minion in the world, and the irreuerent

to the Reader.

to beleue, and those which make aduantage of  
such times, to procure excuse to their own impieties  
either in opinion the dutie of Religion, or in desire  
wisb there were none at all, no God, no Heauen,  
no Hell, no Immortallitie after death, no pleasure  
but in filthinesse. Wherefore fullie to satisfie all  
English Subiects, I haue made demonstration, not  
onlye of the necessitie of a supernaturall Religion  
in generall, against all Atheists and Epicures:  
but by diuers Arguments by which true Reue-  
rence may be prooued, or error impugned and con-  
futed, and farre both greater in number and more  
forcible then can be alleadged, to establishe anie er-  
ror: that onlie Catholike Christian worshippe is  
the same in particuler, against all enemies as well  
Iewes, Mahumetanes, Pagans, and other exter-  
nall aduersaries, which I will performe with so  
much more breuitye, by how much I may hope  
there is lesse need thereof in a Christian Nation: as  
also against all Heretickes and internall enemies:  
more at large, by aboute an hundred vnanswerable  
Reasons (as the present occasion more requireth, in  
which the former Infidels will likewise bee more  
plainly cōfuted) manifestly conuincing all theyr  
Sects and Professions of intollerable errors and un-  
sufferable abuses, euen by the light of Nature, and  
without all shew or apparance of true Reuerence,

Catholike  
if it were  
not a word  
the protestan  
might be  
said to be  
protestan  
est out in  
traditions  
only ranse  
credits in  
and in the  
and the ye  
in the  
people by  
paye of the  
even to

only for maintenance of traditions hath bin a charge upon the  
to induce the people to believe that  
the rather about the word of god  
magistrate of, and

*Attributes, Properties, Offices, Pr  
Endes, Effects, Name, Nature, an  
true Religion, and priuiledges of true  
moste certayne knowledge in the worl  
August. lib. 7. taine ( to vse S. Augustines examp  
confess. c. 10. vndoubted then that a man liuing is a  
other manifest veritie in nature, and re  
the moste faithfull and vndeceaneab  
God, whereupon not onlie the whole  
but every priuate question thereof is ba  
which cause amongst others I haue nan  
solution of Religion, because it is  
to that first and vnfalible veritie, n  
possibilitie can be deceaued. By whic  
in naturall Sciences, Philosophers aff  
conclusions and arguments to be moste*

to the Reader.

simples in it selfe, is not perfectlie to be discerned,  
what vertue and operation it hath, but if it be re-  
solved to those particuler things of which it is made,  
and theyr natures and effects declared, the opera-  
tion of the whole confection is euidentlie prooued:  
euen so it is in that great and noble Composition of  
spirituall preseruatiues in Religious causes, as I  
haue declared. So that no particle or least question  
of diuine worshippe, though neuer so secrette in it  
selfe, can haue the least suspition of doubt, beeing  
resolved into that infinite. wisdom. And as all  
errors, that can be deuised concernyng Religion,  
are defended by one of these three kindes of people,  
Atheists, Epicures and Nullisticians, which de-  
nie all worshippe: or by externall Infidelles, Iewes  
Pagans, and Mahumetanes, which although they  
professe a worshippe, yet they both disallow the true  
Reuerence, and Christ the author thereof; or by <sup>he acknow</sup>  
internall enemyes and heretickes, which <sup>vs to be in</sup> though  
they acknowledge Christ for a true Messias <sup>yet maketh</sup>  
(which by likewise Mahumetes did) <sup>more relig</sup> and that hee <sup>tion. th</sup> ~~deliuered~~  
true Religion; yet they doe erre in the <sup>maner</sup>  
manner of worshippinge in particuler: So will I  
prooue these three conclusions: that there is a Re-  
ligion to be vsed, against the first; that the Reli- <sup>that doe u</sup>  
gion which Christ deliuered is true, <sup>beloe, ack</sup> against the  
second; and to the third, that Christian Catholike <sup>and worsh</sup>  
Religion

**The Author to the Reader.**

*Religion is the same. In prooffe of which Propositions not onlie the true worshippe shall bee inuincible prooued, but all doubtes, difficulties and objections of these misbelecuers solued and resolved: For which cause also I haue intituled this worke a Resolution. And so I end humblie desiringe all Readers of these books, which by them shall cyther be confirmed in truth, or reclaimed from error, sometimes to vouchsafe to remember in theyr deuoutest prayers, the poore Author hereof.*

---

**Their Catholike Countrieman.**

R.

B.





THE FIRST  
BOOKE, OF  
THE FIRST PART, OF  
THE RESOLVTION  
OF RELIGION.

PROOVING THE NECESSITY  
of a supernaturall Worship.

OF THE NAME AND NA-  
ture of Religion.

¶ CHAP. I.



RELIGION, amonge other Isodor. lib. 11  
names is so tearmed of the La- Etimol ca. 11  
tines, either a *Relegendo*, of Cicero de In-  
ten reading, repeating, and lib. 2. 4. 8.  
rumynating thinges appertayning to August. l. ve  
diuine Reuerence: or a *Relegendo*, of Relig. 10. c.  
et l. 10. ciu  
A chusing 2. cap. 4.



**2. THE RESOL. OF RELIG. LIFE**  
 chusing to please God againe by sub-  
 mission, whome by want thereof we ha-  
 forsaken; or lastlie of *Religando*, in th-  
 we are bounde vnto him by many Obl-  
 gations, both in respecte of excellenci-  
 conteyned in himselfe, as benefits be-  
 flowed vpon vs: And after the same pro-  
 portion is tearmed of the Greekes *Thy-*  
*schia*, or *Eusebia*, a pleasing of God, pieti-  
 and dutie vnto him. And was char-  
 ctered of the *Hieroglyphicall* Egiptians  
 the same sence, and of the true Religio-  
 Hebrewes named *Zebach*, a Sacrifice  
 which is the supream worship of Go-  
 or *Chucath bolam*, an eternall and euerd-  
 ring statute, or *Chucath hatorah*, a statu-  
 of the lawe, ordeyned by the lawe  
 God, and euer due to him. And by g-  
 nerall consent and conceit of all men,  
 whatsoeuer profession and estate, Inf-  
 dels, or true beleeuers, Heretickes,  
 Catholickes, vnlearned, or Philosophers  
 alwaies vsed for that honour and reu-  
 rence we owe to God, our maker and  
 preseruer.

not more spoken of in this chapter than as  
 a duty of all men, or at least all Christians, O

OF THE ABSOLVTE NECES-  
*sitie of God, and a first cause most ex-  
 cellent, and deserving Worship  
 and Religion.*

---

¶ CHAP. II.

---

**VV** Herefore vsing this worde,  
*Religion*, in the same sence and  
 acceptance, there neuer was (or can be) All people, e-  
 uen Atheists  
 themselues, in  
 time of mis-  
 ery confessed a  
 God and Re-  
 ligion &c. y.  
 any nation, people, or particuler person  
 so impious, ingratefull, or irreligious,  
 but if they acknowledged, or confessed  
 a God, supream gouernour and cause  
 of thinges, from whome they had their  
 being and preservation (as both *Lactan-  
 tius* and other learned Authors witnesse,  
 and experience prooueth all Atheists  
 haue done when they come to die and see  
 their owne defects) but they yelded vnto  
 him one religion or other. For although  
 many, or most by their owne demerits  
 and wickednesse, were ignorant of the  
 true felicitie of man, what it was, (hu-  
 mane reason not able to clime so high)  
 yet knowing, which by no possibility  
 A2. they

4 THE RESOL. OF RELIG. LIB. I.

the excellen-  
of God the  
cause wor-  
all Reue-  
ice.

they could not but knowe themselves  
to be creatures, and so dependant, must  
of necessitie acknowledge all their per-  
fections, how many and excellent soe-  
uer, to be communicated and deriued  
vnto them, from a former and indepen-  
ding cause: so that for gifts and benefits  
already receaued, thanks and gratuity,  
for those that shoulde afterwarde want,  
submission, prayer, and obsecration, and  
in regarde of his exceeding dignity and  
preheminance, all worshippe and reue-  
rence were due, and to be rendred. For  
seeing he, from whome all these things  
were imparted vnto man, must needs  
be the first, originall, greatest, most per-  
fecte, and without dependance of any  
other, and all graces, dignities, and per-  
fections that be, or could be produced  
in all creatures, that are, haue beene, or  
by possibility could be created (for such  
also shoulde be his workes) were to bee  
obtainned of him, in him also they were  
to be founde, in a far more eminent and  
excellent degree: for nothing can giue  
that vnto an other, which it hath not in  
*it self*, either in the same, or a better man-

ner: which must needs be most true in the first, and principall cause; for if this shoulde want the perfections and excellencies which be, and were to be made by it, it coulde neither giue them to others, because it selfe should want them; neither obtaine them for it selfe of any other, because it is the first, and can haue no former cause from whom to receaue them. Then seing all those dignities, and prerogatiues of wisdome, bonity, iustice, mercy, knowledge, prouidence, immutability, eternity, and the rest, for which, faith, hope, loue, reuerence, feare, obedience, sacrifice, adoration, or any kinde of honour and worship, is required, are connected & vnited together, in that one eternal & vnchangeable essence, & not after that limited and participated manner, as they be in creatures, but in such an infinite and incomprehensible sort, that the least perfection we can imagine, and conceaue in him, is infinitely greater then all creatures, and their perfections, (for euery thing in God that is but one most simple and vndeuided essence, is also God infinite and vnmeasurable)

**A 3.**

**all**

all true reuerence and religion, muste  
 needes be due and belonging vnto him;  
 though any man or creature of vnder-  
 standing, coulde be so mad to thinke him  
 selfe a creature, not to be dependant of  
 that most perfect and infinite diuine na-  
 ture. / For excellency of it selfe is cause  
 worthy of honour, though there be no  
 farther obligation, or band of reuerence.  
 But let no man thinke, that I intende in  
 this place, to make a formall dispute, to  
 prooue that there is a God, of which, my  
 confidence is, no reasonable creature  
 can be doubtfull.) For all Argumentes  
 will be testimony, and the meanest of so  
 many millions of creatures as bee in the  
 worlde, giue demonstration in this case,  
 and that was euer so vndoubted, and e-  
 uident to all kingdomes, countries, and  
 particuler persons, in all places, times,  
 and generations from the first creation,  
 that neuer any nation, neuer any priuate  
 man, except mad, or franticke with pas-  
 sions, and beastlie pleasures to excuse  
 his filthinesse, in so many thousandes of  
 yeares hitherto, made it a question, and  
 whereof euery Argument of this worke

All creatures  
 in the world,  
 all authorities  
 & euery argu-  
 ment for Re-  
 ligion in this  
 worke proo-  
 ueth a God.

*And yet no  
 understanding as to knowe & misse a creature will  
 as benefike reason a Creator.*



### 8 THE REASON OF RELIGIOUS LIBERTY.

cause away, nothing either already is, or by possibility can be hereafter. For although some have defended, that the power of creation and producing something of nothing, may be communicated of God to a secondary cause, yet they say, that in such case, this second agent should be only an instrumentall cause, which ever remaineth a principall worker, and they alwaies suppose such an one to be communicating that property to the other; for where a principall and communicating cause is wanting, an instrumentall cause to which such power is delegated, cannot be, neither by any power is imaginable. (For every receiver, receiveth of some, and there cannot be any thing produced, where there is no power delegate or indelicate, instrumentall or principall of such production. Wherefore, seeing there be so many millions of things, and kindes of creatures, most certainly produced and existing in the worlde, as all our senses are witness, no man can say these things were made of themselves, for so the same should be, and not be together, which

*infallible  
argument,  
De the  
it goes not*

is a repugnancie in nature : neither of any other former depending cause, for that likewise must haue an other to produce it.) Therefore, sith nothings is made of nothing by nature, which alwaies worketh in a subiecte and something; nothing of it selfe, nothing of anything that is depending; and yet so many things be in the worlde, and the first of those created effects must bee of nothing (otherwise they shoulde haue former secondary and created causes) and betweene being, and not being, nothing, and something, nothing, and so many things as nowe be, there is infinite difference and impropotion, that cause which of nothing created all things, of necessity must be infinite, omnipotent, and illimited, conteyning all goodnesse and perfection, and so worthy all reuerence, worship, and whatsoever homage may be conceaued belonging to religion.) And as so many millions and distincte degrees of things could not in the beginning be created without an infinit, & omnipotent cause, so as well the orderly productions, and

The preferu-  
tion of things  
by God, bir-  
ding to Rel-  
gion.

genera-



generations of all creatures since then, and the daylie and howerly preferuation of them, and all those excellencies wherewith they be endued, from falling to corruption, cannot be attributed to any inferiour agent. The continuance and duration of essence and perfection, is as much depending of an infinite and illimited agent, as their first production was: and as in the beginning without the worke of that omnipotent cause, they could not possibly haue bin made of nothing, as they were, so without the like assistance they would in an instant be annihilate, and come to nothing againe. For though we shoulde graunt to all conceited men that euer were, or

would be accounted Philosophers, that these inferiour things be compounded of elementary causes, that they be produced by creatures of their own kindes, men, by men, beastes, by beastes of the same nature, and so of others, that they are assisted of the celestiall bodies, and receaue influence from the heauens, that respiration is from the aire, heate from the fire, and other necessities from other elements,

elements, yet neuer any Philosopher or man of iudgment can bee so absurde in reasoning, but confes that al these things *all bring* themselves both in production of other *infinit* creatures, as also in their owne being and *beginning* preferuance, depende of a former infi- *therefore* nite cause, and that these as they made *an infinit* nothing in the beginning, but were made *there can* and had emanation for themselves of an *continuan* other, so they cannot either produce o- *progression* thers, or themselves continue without like assistance. Therefore in euery least action, duration, or preferuance for eue- ry minute of time, we must of necessity appeale to that first & omnipotent Cre- ator. For no proceeding can be infi- nitely without ende, either in the pro- duction, emanation, or preferuance of things: for so all causality and effecting operations should be taken away, and no least effect could be produced. For in ordinate causes the latter dependeth of the former, and all latter causes of some precedent and first cause, but where there is no beginning, there is no first, & so no causality, & consequently no effect, nothing is, nothing euer was, nothing.

*will naturall  
in for proffo  
more wisdom  
to gods*  
nothing can be produced or preserved hereafter, all things are already returned to nothing, which is evidently untrue, therefore that first cause must needs be most honourable, and deserving all re-

One absolute-ly necessary, and independ-ent essence, which is god, worthe all worship.

*inges created  
the world not  
necessitie but  
abundant. so  
at a under-  
and liberty  
as it was  
absolute in the  
creation of  
and whether  
these creatures  
should serve  
him or no: for  
as he knows by  
word something  
were made  
before man:  
then might god  
be left man.*  
nothing can be produced or preserved hereafter, all things are already returned to nothing, which is evidently untrue, therefore that first cause must needs be most honourable, and deserving all re-uerentiall dutie, and submission. More-ouer experience teacheth, that there is an infinite number of things in the world, whose essence and being, is not of necessity, but contingent, so that they may, and may not be: and whether they be or no, no absurdity in nature can be concluded. For who can say that man (to giue example) or any other creature, is absolute and necessary to be, either in respect of himselfe, or any other for their being, or not being? If he be absolute necessary for the being of other creatures, of necessity those creatures, both in being and preservation must depende of him, which is evidently untrue: For if man were not, other things might be, as the heauens and diuers others were before he was created, & if all men were consumed, yet all other things might remaine in safety. In respect of himselfe he cannot be named absolutely and of

*make: who afterwarde being made of the  
of the earth: god said I will create all things  
the b. of man where is showed his omnigenity  
it is most outland creature, do he draw the*  
necessity



<sup>2 fra</sup> creatures are for compounded things;  
<sup>false</sup> no compounded thing is for it selfe, but  
<sup>is we</sup> is subordinat: beastes, fowles, fishes, and  
<sup>is him</sup> the rest, are referred to man, man as he is  
<sup>not he</sup> not of himselfe, so much lesse to himselfe  
<sup>for god</sup> can he bee subordinat, and so of euery  
<sup>angel</sup> thing that made not this subordination.  
<sup>hand</sup> Therefore at last wee must come to some  
<sup>creature</sup> excellent thing, which as he appointed  
<sup>only</sup> this subordination, and of himselfe can  
<sup>be the</sup> be subordinat to none, because he is the  
<sup>his</sup> first deuiser of this order, so they all must  
<sup>he</sup> hee needes bee subordinat to him. And  
<sup>all</sup> when in all orders of things, alwaies that  
 which is the end of others is most per-  
 fect, and no reasonable and intellectuall  
 agents, doe thinges by themselues with-  
 out instrumentall causes, or worke by in-  
 struments, and secondary helpes, but to  
 some end and purpose: Then seeing so  
 many intellectuall, eternall, glorious, and  
 admirable thinges of the worlde, could  
 not possibly be framed, ordered, or dis-  
 posed of, by any thing inferiour, vnrea-  
 sonable, and not intellectuall: of neces-  
 sitie as the first cause in producing and  
 ordering so many and meruailous de-  
 grees,

degrees, and estates of creatures argueth both a first cause, and infinite and omnipotent power in him, so in ordeyning them to some ende, that ende muste bee the most perfecte thing, then seeing none coulde be more greater then hee, or equall to himselfe, for his honour and dignity they were created, and hee was, and is their end, because his infinitnesse in power excludeth assistance, his onely immensity in goodnesse and perfection, debarreth all other last and finall ends, and admitteth no companion in equality of perfection. And euery man and creature, is so much more indebted and religed to him, then to any inferiour agent, parent, Prince, or potentate, to whome we yeeld reuerence for benefits receaued, by how much his infinit greatnesse, and perfection exceedeth any limited and depending thing, and by how much euery effecte is more beholding to the first and vniuersall cause without which absolutely it cannot be, then to any secondary and particuler worker, without which by the power of the former absolutely it may bee produced.

But

man-  
trades,  
h could  
be pro-  
by any  
pre: &c.

But if sense and experience may not bee admitted with these sensuall and beaſtlike men, if no reason can haue allowance with ſuch vnreasonable mindes, and all naturall arguments & demonſtrations, and dailie experiments muſt be condemned with ſuch vnnatural monſters, if we ſhould grant them al they can demande with ſo many impoſſibilities in ordinary & connaturall things, that inferiour cauſes could worke, without dependance & aſſiſtance of the ſuperiour, that no creature is depending either in eſſence or operation: that there is no firſt & principall cauſe, that chance and fortune (which can be nothing but the accidentalary concurrence or effect of inferiour cauſes) made all thinges, and whatſoeuer impoſſibility any fooliſh and franticke braine can imagine, to excuſe their wicked and laſciuious liues. Yet thouſands of effects which haue beene, and could not be by the production of any created cauſe, muſt needs condemne them. For all nations and people in the world, *Chriſtians, Iewes, Mahumetanes, Pagans*, and all eſtates of men, haue prooued, and muſt,

and doe acknowledge, that infinite, miraculous, and supernaturall operations haue beene wrought, which no limited power with all the coniunctions, inclinations, aspects, constellations, either of celestiall, elementary, or compounded thinges, which they can deuise could possibly doe, hauing no potentiality in them, to effecte the meanest of those strange and meruailous operations, onely able to be produced by an omnipotent, and infinite agent. And further, <sup>God</sup> to shewe an absolute dominion ouer all creatures, to resist and restraine the most vsuall, and naturall habilities of all inferiour causes, as the most moouable heauens, that they did not mooue, but stand, as it were amazed at so great a maiestie, that the greatest planets (which could be commanded of no inferiour agent) haue changed their course and order. The highest, and ascending Element of fire, hath descended euen to punnish the Irreligious: The Aire, hath denied respiration to creatures: The Waters, in most huge quantities, haue ascended against their natural propensities, to drowne

B

both



*things*  
*set*  
*by the*  
*wrath*  
*his*  
*re.*  
*estimo-*  
*all nati-*  
*people.*

both particuler countries, and the whole world in the generall inundation: The whole earth hath trembled, and all the firmaments, and foundations of the world haue bin mooued at the pleasure of their Creator, which no creature, nor al creatures together could effect: & yet all countries, peoples, and estates, are witnesses to these things. Thus we see, all testimonies crie out there is a God, infinite, omnipotent, and independing, which hath effected these things. This is the euidence of all creatures, all nations, and kingdomes, all estates, and degrees of men, *Patriarkes, Prophets, Priestes, Kings, Rulers, Princes, Philosophers, Christians, Iewes, Mahumetanes, Pagans, al Rabbynes, Doctors, Sybilles, Flamens, Arch-flamens, Calyphes, Brachmans*, al that can be cyted for authority, agree in this, that there is a God. This is the sentence & vniforme consent of them all, that disagree so much about his nature, and religion in particuler. Al good men allowe of this, this all impious and wicked haue confessed, except perhaps some fewe priuate men, in so many generations, & times of the world, which drowned

drowned in all licentious living, haue  
 (to excuse their impieties) rather wished  
 it in will, then affirmed in iudgement:  
 and those also, when they came to death  
 and miseries, as I cited before, acknow- Lactant. si  
 ledged it. And to conclude against bar-  
 barous and absurde people with absur- Absurdities  
 dities, if there is no firste, omnipotent, denying G  
 and most excellent cause, then no religi- &c.  
 on, which is onely due to so great a ma-  
 iesty is to be rendred. Then all nations,  
 and people of the worlde in all generati-  
 ons, and so many thowfands of yeares,  
 that euer professed it were fooles: and  
 one *Lucretius*, that liued, and dyed mad,  
 or any particuler and beastly man, that  
 (to tumble in filthinesse) would wish so  
 vnpossible a thing, is only wise and holy.  
 If there is no first, absolute, and inde-  
 pendent cause, no operation can be effe-  
 cted, nothing is now done, nothing can  
 be brought to passe hereafter, because  
 depending causes cannot worke with-  
 out assistance: so there neither is, or  
 can be any change, alteration, generati-  
 on, or corruption in the worlde, but all  
 thinges must needs returne to nothing.

If there is no God, first, and illimited  
 cause, to haue created the worlde, there  
 is no science, knowledge, or facultye in  
 the worlde, there neither is, was, or can  
 be any creature, or the least effecte, be-  
 cause none of these limited and depen-  
 ding thinges, coulde by any possibility  
 bee of it selfe, or any other depending  
 cause. And a thousand such impossible  
 absurdities, which follow this most blas-  
 phemous, and sacriledgeous assertion,  
 (there is no GOD) if any barbarous and  
 beastlie mouth, durst be so impudent to  
 pronounce it. But this will bee more  
 manifest in many chapters, & the whole  
 treatise following, to the confusion of al  
 enemies to true Religion. For which  
 cause (as also that I hope no man can be  
 so vnreasonably blasphemous to make it  
 a doubt) I passe it ouer more brieflie in  
 this place.

*is it not  
 as right  
 we then  
 not as here  
 ey acknowl  
 and his  
 atenes: how  
 & shoulde  
 conuince in  
 bimon, one  
 & and one  
 igion for  
 breu ad =  
 or not of his  
 ylonge*



THE NECESSITY OF A DI-  
vine providence towards man, and other  
creatures ordeyned for him, and  
his duety to render Reue-  
rence and Religion.

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¶ CHAP. III.

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**B**UT to prevent the prophane, and blasphemous excuses of this impious generation, accusing the infinit wisdom of God of folly, & challenging his incomprehensible goodnes of improvidence: If by impossibility things could be effected & caused without any cause, which nature generally teacheth, for a most euident contradiction: yet nothing coulde endure, or be preserued, without the providence and protection of an independent cause. For duration and perseuerance of second causes, is no lesse depending then their first creatiō. Then how doth that infinit number of things, which this worlde possesseth, endure without corruption? How can so many

The necessity of Gods providence, for the dependance of creatures. The vniforme and orderly course, euer of insensible things that can haue no providence in themselves.

B 3. and themselves.

and diuers creatures, not only wanting  
 iudgment, and reason, for their rule and  
 direction, but all sense and life, obtayne  
 their endes, and remayne in order so in-  
 fallibly as they doe? When by reason  
 we knowe, nothing wanting reason can  
 make comparison, conferre, past, pre-  
 sent, and future times, and things, iudge,  
 and discerne what is danger, what is not,  
 what euill, & to be auoided, what good,  
 and to be followed: or by any possibili-  
 ty either knowe, prosecute, or imbrace  
 that order, and ende, whereunto it is or-  
 deyned. And yet the certaine, order-  
 ly, and indefectiue motions of Heauens,  
 operations of Elements, concourse of  
 causes, and workes of all inferiour and  
 compounded creatures, sensitiue, vege-  
 tiue, and such as haue neither reason,  
 sense, or vegetation, vtterly vnable to  
 order and direct themselues, giue teste-  
 mony they are guided by some most pro-  
 uident and carefull workeman, cause,  
 and director of all thinges, caused and  
 directed by nothing, but alwaies hauing  
 from eternity existence, beeing, and all  
 compleate and possible perfection; to  
 whome

*it reason  
 understanding  
 must ind.  
 at end  
 indynde*

*ectime  
 ons yet  
 more  
 ere guide  
 is god:*

*directed  
 thinge  
 compleate  
 thinge*

whome consequently, all worshippe and homage, euen by that title, and for that preeminence, is to be yeelded. For, as *Cicero* saith, if it be not possible for a great number of letters, and characters cast together by chance, without any order or disposition of sillables, wordes, and sentences to make the *Annales* of *Ennius*, or compound any history, or worke of learning, if no man shoulde set them in order, howe much more is it vnpossible to beleue this admirable, and wonderfull worlde, to be made by accidentary con-

*Cicero l. 3.  
Nat. Deor.*

course, and meeting of things together: Yea such absurde & irreligious Atheists must yeelde, that of necessity in either case there is one first originall, and independent, both to frame and compose, as also orderly to digest both the one and other. For neither could those characters be made or ordered of themselves, or those causes which by chance shoulde constitute the worlde, be, or haue concurrence without a Creator, and former cause of such agreement. For although some Phylosophers with many absurdities defended the eternity of the world, &

*an origin  
beginning  
all thing  
with out o  
is no the  
section  
or end in  
there fore  
author h  
saith but  
a sound e  
strong  
ration.  
s<sup>t</sup> Ioh<sup>n</sup>.  
de se<sup>t</sup>h  
he speak*

*I am the beginning, I am the  
word of god: and first of all  
all worlds*

an infinite number in successiue thinges;

**Arist. 2. Met.** yet they all euer graunted, both a depen-  
**c. 2. text. 5. 8.** dence, & emanation of them from God,  
**Met. cap. 5.** and that it was impossible, an infinite  
**text. 41.** progresse and proceeding, coulede be in  
**Auth. 1. caus.** essentiall and subordinate causes, such as  
**¶ 1. &c.** the superior and inferior, first and second-  
 ary causes are: for where no beginning  
 of causes could be founde, there no ope-  
 ratio could either be effected, or begun.

**Providence** And if that coulede by any man be ima-  
**ouer creatures** gined, yet of necessity, euen in that infi-  
**as much be-** nite number of causes one of whome the  
**longing to** others shoulde depende, must haue that  
**God as their** supream prerogatiue we asigne to the  
**creation.** first and principall cause of thinges, with-  
 out which, nothing coulede be either go-

**Euseb. lib. 3.** uerned or created. Wherefore, as *Euse-*  
**Præp. Euang.** *sebius* teacheth, as in artificiall thinges,  
 (to giue example) an house cunningly &  
 curiouse built, and adorned with all  
 kinde of furniture, is an vnfallible argu-  
 ment, that there was a builder and dis-  
 poser thereof; much more doth the mer-  
 ualious excellency, number, order, and  
 beawry of all naturall thinges, in the  
 great, and glorious habitation, & house  
 of all thinges, whose supernaturall excellency of  
 inscrutable power was without beginning.

*most excellent  
 multitude, by  
 which is many  
 bestly proved  
 the beginning of  
 all thinges, and  
 e in scriptable power was without beginning.*

of the world, giue euidence, that a chiefe Prince & artificer hath made, digested, and still ruleth and gouerneth them. For, (which I prooued before) as to make, is an act of power, and to make and create, where there is infinite impropor- tion, is an euident argument, of an infi- nitely able and omnipotent workeman; so to see so many millions, and innume- rable multitudes of thinges, not able to rule, order, digest, & prouide for them- selues, yet so vniiformely without error, so generally without exception, so ma- ny thousandes of yeares, as since the worlds creation (and from eternity, if it shoulde not be created in time) without intermission, to be ordered, ruled, dige- sted, continued, preserued, and prouid- ed for, is a manifest demonstration, that they are thus maintayned and gouerned, by some most prudent, good, and inde- fectible cause, which performing that prouidence for the vse of man, man a

reasonable creature cannot be so vnrea- sonable and forgetfull of duty, but yeeld vnto him that honour and Religion, which so long and infinite a benefit de-

serueth

God as he  
created  
my milli  
Creatur  
Doth he c  
lye pro  
for them  
appereth  
the begin  
of the  
who wth  
vnspeak  
able m  
earth wth  
create me  
of necessity  
have yes.  
man in a  
tall fth  
being his  
eth duty  
e religion  
god:



No creature hath or can haue the generall prouidence of things. That an infinite number of things besides man are, and haue euer in all ages, places, and degrees of things, beene ordered, ruled, and most certainly prouided for, no Epicure can deny; euery creature, and euery sence he hath,

*Let govern<sup>t</sup>  
relebeth from  
reason and vn-  
derstanding.*

will bring euidence it is so. That to rule, gouerne, order, direct, and prouide for things, and to bring them to their end is an act and onely operation of reason & vnderstanding, no man can contradict: man is the onely reasonable and vnderstanding creature of this inferiour worlde, he doth not, neither can he, or any limited vnderstanding so certainly, and vnfallibly order, rule, and haue prouidence ouer so many millions, infinite, and innumerable things: none of them hath reason to order themselues, and most doe want both sence and life, therefore, seeing there is neither act, power, or potentiality in them, to order & rule themselues, and nothing else can bee assigned to exercise that vniuersall prouidence, of necessity it must bee done by that chiefe and vniuersall cause, their first maker, for nothing else can perform it,

it, and their gouernment most properly belongeth to him. No Prince that hath wonne, instituted, or otherwise obtayned a kingdome, will neglect to rule it, no Soueraigne may bee carelesse of his subiects, no Parent regardelesse of his children he hath begotten, no Artificer, workeman, or cause endued with reason, can be without prouidence of the things and effects he hath produced, although their care and charge require labour, newe, and daily costes in the agent. Then that God and workeman, whose infinite wisdome cannot alter and repent any worke he hath effected, mislike no ende he hath entended, whose goodnesse cannot be vnprouident or change to things he loued, whose power is omnipotent, whose act is but one and eternall, with whome it is no greater businesse to gouerne a thousand worldes, then one and the meanest creature, whose vnderstanding is so illimited, that nothing can possibly be concealed from him, will not, but take prouidence of man, and al creatures he hath created. And as the first creation of al things from nothing, could

*No Maker c  
things endu  
ed with rea  
son, is vnpro  
uident of h  
worke.*

*The infinit  
wisdome and  
goodnesse o  
God, canno  
but haue pro  
uidence of  
things.*

*as easie a m  
for god to  
gouerne  
the worlde  
any one cr  
he hath ma  
therin. an  
therefore  
only is pro  
for man a  
all creatu  
not*

not possibly be effected, but by an infinite and illimited agent, so both the duration, and beeing of the same creatures, which is as it were, one continued production, cannot be maintayned without the concourse of equall vertue, neither their actions and operations (which likewise be creatures and dependant) possibly be effected, without the same Creator. Neither can any man imagine, how an inferiour & depending cause can be-

Euent of things cannot be imputed to the heauens and constellations

*per all confutation  
on of all such  
ingube all  
esses and mis-  
stances of this  
fe to destine  
rather for  
une (as we  
come it  
obwithstanding  
things be  
illecth vs with  
at the Epistol  
providence of  
god.*

gin, continue, or perfect any operation, without this providence, and assistance of the superiour and vniuersall Actor. And although the heauens and celestiall bodies, hauing a generall influence to inferiour things, in that respect, are termed vniuersall and common causes, in regarde of these lower agents, whose influx and actions are more particuler, yet both they are inanimate, and so vnfit for government, and if they be compared to God, the supreame vniuersall cause, they are priuate agents, and howsoever they be considered, they are secondary and depending, and can worke nothing without assistance of their Creator, much

*all things we undertake to bringe to passe, lesse  
dependant on gods assistance without which  
our endeavours becom frustrate, and  
can be effected*

lesse can the coniunctions , aspectes ,  
 sightes , and constellations of the Pla-  
 nets, onely accidents, which worke no-  
 thing but in vertue of their subiect , bee  
 effectuall of such things . And the Stro- Albert. lib.  
 ycks themselues commonly excepted Phisic. ca. 1.  
 from fatality, the wils and free actions of tract. 2.  
 men, which is sufficient for this cause of  
 Religion, which is their homage . And  
 concerning meaner effectes of honour,  
 riches, wealth , prosperity , death, sick-  
 nesse, and the like, euery day and minute  
 of time cryeth out with experience, that  
 like constellations doe not alwaies, or or-  
 dinarily produce like dispositions and  
 workes : to exemplifie, was no man in an example  
 England borne vnder the constellation of argumt  
 of our Kings, that none but they enjoyed referred.  
 the crowne? Did not all the world bring  
 forth one man, when *Clement* the eight,  
 and *Radulphus* were borne , that none o-  
 ther is a Pope or Emperour? And if such  
 Princes before their powers begun, could  
 prohibite others to be borne with them,  
 yet we see that many thousands daiely  
 die with them, whether they will or no,  
 as in so many battailes, wherin hundreds  
 of

of thousands of all estates, ages, and conditions, differing from those Nobles, haue beene slaine with Kings. And yet by these mens art, all those that dyed with Kings, should be Kings, all of one age, nature, and condition. Thus many thousands to one it is in their proceedings, (besides all other inuincible reasons) that they are deceaued, and God hath providence not onely of humane actions, but all other thinges, because no other cause can rule; then experience telleth vs these thinges are true, and their deuises false. And the same experience is a tutor to euery private man, that at all constellations he is of the same liberty of will, to doe, or not to doe; and howe can the heauens and bodies more spirituall substances? are they animated that they haue dominion ouer soules? are they omnipotent that they can bring violence to our wils and freedom? are they exempted from a chiefe gouernours authority and rule, that they can gouerne all? are they God and the first agent, that they are independing, and all depend of them? these bee the absurdi-

*providence  
misfall  
in humane  
as all  
things*

absurdities of such people. Besides which all reason and reasonable creatures, Angels, gloryfied Saints in heauen, and the vnderstandings of all men of equal iudgment, confirme it by their sentence: all sensible things by their indefectiue order approoue it. All insensible creatures simple and compounded, the heauens, elements, and all others by their inuaria- ble courses and proceedings, euer haue ratified it to be so: the meañest creature by the wonderfull composition of parts by which it is composed, and certaine direction to come to those ends and perfe- ctions, which for want of science it can- not knowe, giueth euidence in this cause.

This moued *Galen* that prophane and irreligious Phisitian, attributing all to nature, and nothing to the cause and or- dayner of nature, at last (as himselfe is witnes) to acknowledge the prouidence of God ouer these inferiour things, and to make a Canticle in these wordes fol- lowing, in honour of our Creator.

*Here I doe I make a song in praise of our Crea- ator, for that of his owne accorde, it hath plea- sed him, to adorne and beawtifie his thinges,*

*vs his Creatures beyonde all possible*

All authorit  
prooueth th  
prouidence o  
God.

Example of  
Gods proui-  
dence to eue  
ry meane cre  
ture.

Galen l. 3. d  
vsu part & l. 5

A workema  
moste wor  
of songes  
and praise  
hath bea

best  
Imagines

*better then by any art possible it could be imagined.* Therefore, if the providence of God is such, to his meane & basest creatures, the common objects of Phisitions, most busied in bodies and more contemptible thinges, what would be said if we should goe about to comprehend the least of so many thousand glorious creatures in the worlde. What particuler supernaturall providence and protection God hath alwaies vsed to his religious seruants, aswell whole kingdomes, countries, and priuate persons deuoted to him in religious worship, will appeare in the thirteenth chapter of this booke, to the confusion of all Infidels and misbelieuers. In the meane time (which will omit in that place) let vs take for our example the city of Hierusalem, so renowned for religious obseruations, vnder the lawe of *Moyse*, and the high postolicke See of Rome, so famous true worship since the time of Christ yet both odious amonge misbelieuing people, the first to Pagans, the second both to them, incredulous Iewes Apostating Heretickes of all ages.

Chap. 13.

Examples of  
Gods supernaturall  
providence &c.

cerning the first, let vs passe ouer that miraculous prouidence God exercised towards the Israelites his religious seruants, inhabitants thereof, from the time of *Abraham*, to whome he made the promise, to blesse him and his posterity, and take especial care of that nation, whereof Christ was to descend, vntil the time of building the Temple by King *Salomon*, which was aboue 900. yeares. I will not speake what blessings were bestowed vpon *Abraham*, *Isaac*, *Jacob*, and their discent, howe miraculously they were multiplied in Egypt, with what wonders their mighty enemies were confounded, their meruailous deliuerye thence, the drowning of their enemies, their strange preservation, their miraculous life and protection in the desert, the more then wonderfull conquests they obtayned ouer so many and potent enemies, and other supernaturall fauors, not onely recorded in holy Scriptures, but remembred by other writers, and manifestly knowne, to many and great kingdoms. But to passe these ouer, what coulde be the fame of Hierusalem a city

Gods prouidence to Hierusalem beefore the comming of Christ.

Gen. 12. 15.

17. 18.

3. Reg. 6.

Gen 15.

Act. 7.

Exod. 12.

Exod. 5. 6. 7

8 9. 10. 11.

12. 13. 14. 15

16. 17. &c.

Porphy. l. 4

contr Christ

App. lib. 4.

contr Iud.

Ioseph. lib. 4

Antiquit.

Arist lib. 71

interpret.



4. THE KING. OF KANAAN. LXXV.  
of Canaan, a litle cuntry, when it was  
devided into so many prouinces, as it  
was before the Israelytes inhabited it:  
what man maketh mention of anye ho-  
nour or glorie it had: but after religion  
was settled there, how glorious was it to  
all nations: it was the seate of the Kings,  
and it was called the Citie of the King  
of Heauen, the highe Priest, with the  
greatest Maiestie of that laue were plan-  
ted there, Sacrifices were there offered,  
not onelie Jewes, but *Prochytes*, and con-  
uerted *Gentyles* of all Nations honoured  
it with theyr access and presence, *Per-  
thians*, *Medes*, *Elamites*, inhabitants of  
*Mesopotamia*, *Cappadocia*, *Pontus*, *Asia*,  
*Phrigia*, *Pamphilia*, *Egypt*, *Libya*, *Cyrene*,  
*Romanes*, *Cretensians*, *Arabians*, and o-  
thers. How sumptuous & glorious was  
the Temple to all Nations, where all  
things were almost made of Golde:  
how pretious and myraculous (as mani-  
ph. Landq. write) were the attyres of the Priestes  
ft. l. 72. in- how honourable was theyr Oracle an  
p. 200. Propitiatorie moste straungely glori-  
ed with the Presence and Answeres  
God himselfe: with what holie Relic

of the *Arke*, *Manna*, and others, was it sanctified? to what a mighty nation did that people encrease? what Prophets had they? howe were their ennemies *Antiochus* and others punished of God? Machab. 1.  
howe gracious were they to the greatest Princes? howe miraculously were they, their holie City, and Temple, preserved a thousand yeares together? howe were they deliuered from captiuities? 1. Esdr. 1. 2. 3.  
howe strangely did GOD mooue the heartes of the mightiest rulers of the Gentiles to honour their sacryfices, and Temple? And when the time was come, that their law in the *Messias* should cease, and they most prophanely had denied and put him to death, not onely as their owne Prophets, but the *Sybils* and others among the *Gentyles* had foretolde, and they false to such notorious impieties, as their owne Historian *Iosephus* is witnessse, that neuer any nation had come to that degree of wickednesse; yet God ceased not his special prouidence to that people, but gaue them many wonderful signes for their conuersion. Besides those which the holy Euangelists report

Machab. 1.

Esdr. 1. 2. 3.

Arist. supr.

Ioseph cont.

Appion.

1. Esdr. 1. 2.

4. 5. 6. 7. &c.

If. 53. Hier.

Sybil. apud

Last. 1. 2. 3. 4

diu. instit.

D. Tho. 3. p

Ioseph lib. 11

20. 7. bell.

ath. 27. of the miraculous Eclips, quaking of the  
 Joseph. lib. 7. earth, rending of the rockes, and tearing  
 ill. cap. 12. of the vaile of the Temple, arysing of the  
 dead and others, *Iosephus* giueth enidence,  
 that in their great festiuity (before their  
 desolation) in the night, there appeared  
 such a light about the Altar and Temple  
 halfe an hower together, that euery man  
 thought it was day. And at the same  
 time, an Oxe ledde to bee sacrificed,  
 brought forth a calfe in the midst of  
 the Temple, and the East doore of the  
 inner temple made of brasse, and so hea-  
 uie that twenty men could scarcely shut  
 it, beeing locked with strong lockes of  
 iron, and barred with deepe barres let  
 downe into a thresholde of stone, open-  
 ed of it selfe in the night before the set-  
 ting of the same fierie Chariots and ar-  
 med battailes, were seene in the aire a-  
 bout the city : and the Priests did heare  
 a voice, saying : *Migremus hinc, Let vs go,  
 from hence.* And (that which is a moste  
 strange testimony of Gods continued  
 providence towards them) on *Ihesus* son  
 of *Anani*, foure yeares before the warre  
 began, when the City was in great prof-  
 perity

perity and peace, vpon the suddaine in their festiuall day, began to cry in these wordes. *A voice from the East, a voice from the West, a voice from the foure windes, a voice vpon Hierusalem and the Temple, a voice vpon newe married husbands, & newe married wiues, a voice ouer all this people.* And this day and night going about all the streetes of the city cryed, and although he was chastised for this cry, yet he neither spake any thing for himselfe or against them that punished him, but still continued crying the same wordes. And beeing led to the ruler of the Romanes to bee punished, and his flesh torne to the bones with blowes, he neither entreated fauor, or once wept, but at euery blowe bending downe, pittifully vttered this speech: *Woe, woe to Hierusalem,* and neuer gaue ouer mourning for the miserable city, and still complained in these words, *Woe, woe to Hierusalem.* And thus he continued seauen yeares, and fise moneths, but principally vpon the festiuall dayes: vntill at the time of the sledge going about the wall, hee cryed out with his lowdest voice, *Woe, woe to the City,*

euer it was before, and dilated farther by  
 many degrees (daylie encreasing) then  
 euer any other regiment spiritual or tem-  
 porall was, and not subiecte to the least  
 suspicion to be ouerthrowne hereafter.  
 And no man can make other reason of  
 these thinges, then the extraordinary  
 providence of God, to that holy place,  
 the enemies it hath, and euer had, be-  
 come more, and more mighty, then euer any  
 city fought against. It vseth not tempo-  
 rall armour against them. The souldi-  
 ours, and Captaines it vsed, were vnar-  
 med with corporall weapons, their con-  
 quest ouer their enemies was by suffe-  
 ring themselues to be killed. That which  
 they taught was vnpleasing to potent  
 Princes against whome they warred, and  
 carnall mindes with whom they fought.  
 That which they laboured to ouerthrow  
 and did destroy, was liberty, and thing  
 tending to delight, and yet that hat  
 vanquished, and daylie is more glorious  
 and triumphant, the other perish, and  
 become more contemptible. Who w  
 not say but these thinges proceede fr  
 God, and his most holy providence a  
 protect

protection to that Religious Apostolicke  
 See. And thus I might exemplifie in Miracles  
 other things. I will passe so many thou-  
 sands of miraculous operations, whereof  
 the whole worlde can witnesse, & which  
 coulde not be effected by any limited or  
 created power, I haue spoken of them al-  
 ready, and must entreate them as well in  
 diuers chapters of this booke, as also  
 more largely hereafter, against internall  
 enemies and whereof euery Argument I  
 shall alladge for true Religion to God  
 our chiefe gouernour giueth witnesse,  
 therefore it needeth no more euidence in  
 this place. Onely I will conclude, eue-  
 ry creature in the worlde, euery parte,  
 member, organe, quality, act, or opera-  
 tion it hath, is a demonstration in this  
 case: God himselfe, ordinarily and su-  
 perordinarily doth witnesse it, all reaso-  
 nable, and vnreasonable thinges in their  
 sence affirme it. The heauens, all sim-  
 ple, and compounded thinges, giue in-  
 uincible prooffe it is so.

Cap. 10. 11.  
13. infr.

Part. 2. Resol  
Arg. miracl.

The generall  
and vniforme  
consent of al  
countries and  
people.

This is the sentence of all Nations,  
 Countries, Schooles, Cities, Townes,  
 and people, *Catholickes, Heretickes, Iewes,*  
*Pagans,*

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of *Pagans, Brachmans, Mahumetanes*, all Christian & Panyim Philosophers, late, ancient, of all ages and places agree in this. None but beastly men, (whose opinion is no authority to excuse their filthines) deny it, and they rather in voluptuous desire wishing, then in iudgment affirming it. Neither let them alleadge what multitudes of errors about religion in particuler, are, and haue reigned in the worlde: for as these errors are to be imputed to the wickednesse of the authors from whome they proceede, so such great contention for that cause is an euident argument of worshippe, and the dignity of true Religion, otherwise euery man woulde not contende and make claime vnto it, with so great daunger to himselfe, and contempt of others. As the causes of their complaint, that errors and sinnes doe reigne, proceede from their owne and such mens impious merits, and are no more to bee imputed to God, which neither can, nor will ceaeue, or be cause of sinne, then the full ignorance of a peruerse scholar, learned and painfull master, or the  
 bed:

bedience of a wicked childe or subiect to  
 vertuous Parents and Princes. That Cap. 2. 3. *sup*  
 God is free from inducing or leading  
 into errors, is euident already by that  
 most excellent goodnesse, which I have  
 shewed to be in him. And that he hath  
 deliuered so certaine & infallible means  
 for euery man to knowe the truth, that  
 (except wilfully) we neede not erre, I wil  
 demonstrate by inuincible Arguments Lib. 2. & *part*  
 hereafter, as also proue in particuler a- 2. Resol.  
 gainst all *Infidels, Iewes Pagans, Mahumetans*, Lib. 2. cap 6.  
 and all sorts of heretickes, that their er- part. 2. Resol.  
 rors and proceedings in them are so ma- Arg. 5. 6. & *cap*  
 nifestly false, that they cannot be excu-  
 sed from wilfull ignorance: And that  
 the order of Catholickes true beleeuers  
 is so certaine, that they cannot be decea-  
 ued. And to ease this irreligious peo-  
 ple of all complaints against the oppres-  
 sions, tribulations, and persecutions of  
 the godly, & prosperities of the wicked,  
 I will shewe that such obiections against  
 Religion, are a manifest conuiction of a  
 diuine reuerence, and howe the tempo- Cap. 12. 13.  
 rall fauourers, and preferments of the 14. *infr.*  
 Religious, did alwaies exceede the ho-  
 nours



#### 44 THE RESOL. OF RELIG. L

sp. vlt. pe-  
lt. Seq- nours of the vngodly. And to  
them that they seeke, I will prooue  
impossibility there shoulde bee no  
gion, nor God, no immortality  
death, yet that the state of the pro  
of worship euen in this worlde, is  
more glorious, honourable, and  
fant, then of Epicures, and irrel  
men.

---

#### THE NECESSITY OF RELIG

*to obtaine the Immortall and Superna  
end, for the immortall Soule of m.  
which can neither haue any end  
in this life, or perish possi-  
bly with death.*

---

#### ¶ CHAP. IIII.

---

**V**Herfore though wee shoulde  
become such great Politi-  
& so fully possessed with selfe loue  
light in religious affaires, that we  
vile no reuerence or worshippe, to  
our owne aduantage, yet we cannot

performe this reuerentiall duety, especially when we enter into reckoning with our selues, how many and often helps & succours we want, necessary to that end whereto wee were ordayned, and that which we moste desire, the better & immortall portion of mans soule, not hauing perfection in this worlde, and yet must receaue it from God: For no corporall or corruptible thinge of this life is able to satisfie and giue rest to the greedy vnderstanding, or vnpleasable appetite of our resonable & incorruptible parte, neyther was there anie Philosopher, or student of nature able to finde here the end and felicitie thereof. For by felicitie and happinesse all men, alwaies did, and doe vnderstand such an estate, as is deuoided of all euill, we woulde eschewe, and abounding with all good we woulde wish; for as Aristotle saith, that is *Blessednesse*, which all men and all thinges doe seeke, and desire. Which estate and degree neuer any man yet, howe muche soeuer befrended of this worlde, could taste in this life; but whatsoeuer they either founde for themselves, or deuised

The ende and felicity of man cannot bee in this life.

Cicero Tusc. quest. 4. paradox.

Aristot. lib. 1. ethic. cap. 1.

for

*Arift. fup. c. 8.*

for others, it was not so durable, pleasant, good, or perfect, but it wanted one thing or other, wee might wishe to haue: or brought with it something vnstable, variable, tedious, troublesome, painfull, or vnpleasant, which a mā in reason might iustly craue to want; as manifestly appeareth, not only in the general conditions, which the Philosopher by light of nature requirereth to the blessednes of man, but in honor, riches, knowledge, delight, or other pleasure, which any sect of Philosophers, *Accademicks, Peripatetickes, Stoickes, or Epicureans* in particuler appointed for humane felicitie. Wherefore seeing such a condition and estate of happines cannot be found in this life, and euery thing one time or other enioyeth his end and felicitie, of necessity this end and happines of man, must be obtained after death, and receaued of God by duty to him, as also all necessary helpes, & dispositions thereof, all reuerence and religion must needs be done vnto him by man, in a more high degree then of any other creature, not ordained to such a supernaturall, and eternal end. And this no Epicure, howe much

much soeuer brutishly blinded in de- The vnrea-  
 light, or malitioussie iniurious to the per- nable, absur-  
 fection of humane nature, can deny. For dities of Epi-  
 if he alleadge no reason for his impious cures, and de-  
 and irreligious minde, then no man can niers of the  
 be so foolish to beleue him: If he pre- soules immor-  
 tende any shewe of reason, how weake or tality after  
 feeble soeuer it is, thereby he ouerthrow- death.  
 eth that by his owne reason and vnder-  
 standing, which his licentious and bru-  
 tish will laboureth to builde. For rea-  
 son & iudgment beeing operations on-  
 ly of the intellectuall part of mans soule,  
 as immediate cause, and not depending  
 of the sensible phantasie, or any corpo-  
 rall, or organicall instrument, (for ney-  
 ther a tree, or any vegetatiue thing, or a  
 dogge, or any sensible creature, can rea-  
 son, argue, or dispute of thinges) shoulde  
 be a manifest demonstration, that soule  
 which is endued with those habilities, to  
 be independing of the body, spirituall  
 and immortall, living for euer, and so to  
 haue felicity after death, for attayning  
 whereof, a Religion and worship is due Deniers of the  
 to God. Therefore euery one knowing soules immor-  
 himselfe to be a reasonable creature, no tality deny  
 man be men.

man can possibly call the other in question, except first he would doubt whether he be a man, whether hee hath reason, iudgeth of thinges past, present, and to come; compareth one thing with another, argueth, and disputeth of causes and effects: for, as both reason, and all learned Philosophers teach, that soule, which hath these independing operations, must needs be separable from the body and immortall;

Mercur. trism.  
in Aescul.

plat. &c.

Arist lib. 1.

an. text. 20.

lib. 2. an. text.

22. l. 12. met.

text. 17. 1. c-

thic. c. 11. &c.

The powers  
of the soule in  
fatiable in this  
life.

Let vs adde the vnsatiablenesse of the same faculty, whome all the science, and knowledge of this worlde cannot content; and the naturall inclination it hath to knowe the causes of such effects, as it findeth in this life, and cannot: that vnsatisfiable appetite, and propension of the will, which neuer enjoyeth enough of the thing it loueth, but desireth more: that liberty and freedome it hath, commanding all sensible powers, and faculties, either to exercise, or suspende their operations, prescribing, dooing or not dooing of thinges, and effecting the will, and election of it selfe, howe vrgent soeuer the repugnant sensible appetites and desires

The absolute  
regiment of  
the reasonable  
powers euer  
the sensible &  
inferior.

desires bee. Then how can anye man imagine that power to be dependinge of the bodie, which in it chiefest operations is dependinge thereof, but evidently sheweth Superioritie over all corporall and sensible passions, and suggestions, that it can rule & bridle them as it pleaseth, in such sorte, that no foote can goe, no eye can see, no member, organe, or sensible power is able to execute any function, if the will forbiddeth. Or what Epicure can be so mad to affirme so many spirituall vertues as Religion, faith, hope, reuerence, feare, iustice, & such others, which all men at one tyme, or other in some degree finde in themselves, to be subiected in a corporall or corruptible power? Or is there any of this schoole of impiety, but their conscience and vnderstanding telleth them, that sinne is not to be committed, and when they haue sinned, accuseth them as guiltie of transgressing the lawe of God, wherin they haue offended, and consequently whom they are to worshippe, & reuerence. Of which St. *Paule*, in the lichte of nature speaketh in these wordes, *when the Gentiles*

Vertues & spirituall qualitie of man cannot be subiected to a Corporall and Mortall Subiecte.

The conscience and internal experience of the Epicures.

Rom. cap. 2.

D

which 3. 14. 15.

TO THE READER OF RELIG. LIB.

which haue not the lawe (of Moyses & Christ) naturally doe those thinges, that are of the lawe; the same not hauinge the lawe, themselves are a lawe to themselves: whose serueth the worke of the lawe written in their hearts, their conscience giuing testimony to them, and amonge themselves their thoughts accusing, or also defending.

And although the vnderstandinge in diuers first operations, craueth aide from the imagination: yet in many other notable acts thereof, it is independing: as in the iudgement of spirituall thinges, and the vse of free will, which no sence, corporall organe, or facultie was euer able to produce. For betweene euery operation produced, the cause which produceth it, and the obiect and matter that is considered, there must bee a due and correspondent proportion. No vegetiue power hath sence, no sensitiue faculty can argue, or conceaue immateri thinges. And yet we see, that the vnderstanding of man is so farre from being wholly assisted of the body in these operations, or to be hindred by separation from it, that experience teacheth, w<sup>h</sup> it is vnited to this corruptible body.

actes of the reasonable parts of the soule be more perfect, by how much they are more abstracted, and independing of the body; as is euident in the exercises of all studious and contemplatiue men, and in some aged and decayed bodies, when the soule hath lesse dependance, when the vegetiue, and sensitiue Organes are enfeebeled, and not able so well to exercise theyr naturall operations, when neyther Generation, Augmentation, Heareinge, Seeing, or other such powers remaine: yet oftentimes when these thinges are nearest corruption, or corrupted, the Vnderstandynge, and Immortall powers of the soule are moste perfecte, expectinge a future ende and felicitie.

The principall actes of the soule more perfect, when most abstracted from the body.

So lykewise it appeareth when wee consider that excellencye of the vnderstandinge, aboue all Sensitiue Creatures: howe it is ennabled not onelye to vnderstande all other thinges, howe eleuated soeuer aboue sence and imagination, but to reflecte and ponder vpon it selfe, and the other powers of the soule, will, and memory, and those also ouer themselves.

The reflecting actes of man's soule.



selues. For not only the vnderstanding vnderstandeth, and knoweth it selfe to knowe, and vnderstand, or that the will doth wish and desire, or the memory remembreth; but the will it selfe is reflected vpon it selfe, willing it selfe to will, and the memory aboue it selfe, remembering that it did remember; which is impossible for any corporall, or sensible and corruptible power to doe. The hearing, heareth not it selfe to heare, the foote cannot set it selfe, and treade vpon it selfe, and so of others.

continu- The continuall combats and disagree-  
 & contra- ments, which the reasonable parte main-  
 Combats taineth against the sensible and corporall  
 he reason- motions, which is not in brute and sensi-  
 soule and tiue thinges, (For where all is like, there  
 sible pow- can be no dislike and contention, which  
 groweth from vnlikenes and contrari-  
 etie) those so often and vrgent feares of  
 spirytuall domages, belonging to the  
 soule, and to happen after death, and  
 the hope of eternall pleasures then to  
 enjoyed, which euery man prooueth  
 exceede his corporall feares and bodily  
 delights, giue euidence in this case.

T

Then those so manie and Immortall Powers of the soule must haue their end: and seeing the natures of thinges, and their powers & properties must agree, & be of the same order, that substance of the soule which hath immortall and euer during properties and operations must be immortall: for by no possibility where the subiect or substance is mortall, the properties and qualities of that substance can be immortall; for properties and accidents, must haue some thing wherein to be subiected and receaued; and those properties, that be immortall, an immortall subiect. For properties and qualities, be euer the properties of some thing to which they are belonging: Therefore as those operations which the soule exerciseth only by dependance of the bodie, and corporall organes, as to eate, to walke, to growe, to heare, to smell, and such other vegetatiue and sensible workes, are an argument, that soule which onely hath these works to perish with the body, as the liues of Plants, Herbes, Birdes, Beastes, and Fishes doe, because they wholly depend of that body, which

The immortall powers of the soule, which cannot be in a Mortall Subiect, demonstrate the soule to be Immortall.

doth perish: euen so the operations of the soule of man, which are independent of the bodily helpe, demonstratiue, lie argue, the separabilitie thereof, and so duration for euer. For that vvhich is intellectuall, and spirituall, cannot bee corrupted of anie corporall, or naturall agent: Neither hath it originall of decaye in it selfe, but is altogether without contrarietie, and repugnance. And beeing one simple, spirituall, and incompounded substance, it must needes bee immortall after death, and haue an euerlasting felicitie. For the infinite wisdomme of GOD, vvhich coulde not constitute the leaste creature, or doe anie thinge, but to some ende, hath assigned a certaine state, and place, vvherein euery creature findeth center, and rest, where the enioye and preserue their perfection as the Element of Fire about the vppermost Region of the Ayre, becaus it is highest, the Ayre in his Regions, as the Nature thereof requireth the heauier thinges, Water, and Earth in their lower elementary places,

ry kind of  
atures ex-  
st man hath  
end in this  
e.

+

so of all other creatures : and yet hitherto neuer anie man , howe much soeuer beholdinge vnto nature , could finde in earthly thinges , a center , and place of rest : for the immortall appetites , and faculties of his soule , wherefore by no possibility , his beatitude can bee in this vvorlde. For although wee admitte in other creatures , that all of euerye kinde obtayne not their ende ; yet to saie that none of anye sorte doe finde it is euidentlye vntrue. Then to affirme that amonge so many millions of men , so excellent creatures , not one shoulde haue his ende and happinesse , were to take all wisdome , goodness , and prouidence from G O D , and argue him of ignorance , and iniustice ; especially when wee often see wicked men in this worlde , not onely to liue vnpunished , but to bee exaulted with honor , and passe their time in pleasures ; and the most holy and vertuous , to liue in misery , and to be afflicted with all aduersities ; which the infinite goodness of God would not doe except after death he had appointed punishment

for the one, and a beatificall reward for the other : for of it owne nature vertue is honourable, and sinne deserueth punishment. For if there be no religion due to God, but the soule of man is mortall and dieth with the body, his end must be assigned in this life, as it is in beastes, & other creatures, & must consist in corporal and temporal delightes. Then cannot humilitie, sobriety, temperance, abstinence, patience, virginity, chastitie, pennance, prayer, contemplation, and other confessed vertues, which be opposite enemies, and a full priuation, of bodily, and sensuall pleasures, be accounted vertues, leading to a mans felicity, when they directly deprive him of his supreme beatitude? Or how could pride, ambition, oppression, couetousnesse, drunkennesse, theft, rapine, adultery, and all vncleane wantonnesse of sensuality, and other voluptuous sinnes bee so esteemed, when they shoulde be the only perfection, and felicity of man? which the very heroicall conceit (if there were no other argument) of euery one not drowned in beastlinesse will affirme.

For

For there is not one, but in reason would  
 scorne to chuse such thinges for his *Sum-*  
*ma bonum* and felicity. And yet that  
 which is true happinesse, neither is, nor  
 can be contemned of any, but greedely  
 sought and deserued of all, as a most per-  
 fect state, where all thinges to be wished  
 are present, and all thinges to bee auoyd-  
 ed absent. To which not only al pow-  
 ers, properties, actes, and operations,  
 of the reasonable soules of men, when  
 they were vnited with their bodies, but  
 many and great numbers of soules after <sup>Seperated</sup>  
 their seperation, haue testified and giuen <sup>soules.</sup>  
 infallible euidence, to thousands of cre-  
 dible present witnesses. For if the soule  
 be not separable, it coulde not remayne,  
 either by it selfe after separation, or bee  
 vnited againe to that bodie it had first  
 enformed: because in the separation it  
 were to be dissolued, and perish: neither  
 coulde any newe soule, bee produced in  
 those bodies, no disposition or potentia-  
 lity beeing left in them for such produ-  
 ction. Take this away, and not only the  
 nature of euery particuler man is destroy-  
 ed, but all Communities, Kingdomes,  
 Common

Commonwealths, Societies, Townes, Cities, Families and ciuill estates, which euer practised reuerence and cannot consist without Religion, are ouerthrowne.

ites All Testimonies, and Reuelations of God in holie Scriptures, are to be reiecte. Those sacred writings, approoued by so many miraculous and other Argumentes, as I will alleadge in my next chapter, that by no possibillitye, they coulde bee vntrue, are not to bee regarded. Then can anye man become so traitorous, and disobedient a Rebelle to his Creator, so enuyous a persecutor of his owne dignitie and preferment, so malicious an enemye and opposer of himselfe to all creatures, to giue so great attendance and homage to shorte and brutishe pleasures, to liue as though there were no God, to whome he ought duty, and religion, no felicity after death, no beatitude for man, but as beastes erioy? If this opinion be false (as infinite testimonies prooue it to bee) then, hee sure to be damned for euer, if it shoulde bee true (as GOD and all creatures and that man himselfe in iudgement

der

**PART. 2.** Against Atheists and Irreligious: 59 **CHAP. 4.**  
denyerh) yet he hath gayned no more  
then other brutish creatures haue done,  
and that which a reasonable man would  
not accept.

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**THE TESTIMONIES OF AL HO.**  
*by Scriptures, for all things belonging to  
Religion: and theyr moste certaine  
and infallible Authoritie.*

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¶ **CHAP. V.**

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**VV**EE will adde to these naturall  
Testimonyes, of all reasonable  
creatures, the Supernaturall Witnes of  
the Creator himselfe, registred in holie  
Scriptures, where not onely the Infinite  
& Omnipotent Maiesty of one Immor-  
tall, & Incomprehensibie God, his pro-  
vidence ouer all creatures, extraordina-  
rie protection to his religious seruants,  
the Immortallitie and euerlastinge bles-  
sednesse of the soules of men, and their  
duety, & religion to God in generall are  
sett downe: but the very particuler man-  
ner



The vndoub-  
 Authoritie of  
 holie Scrip-  
 tures.

Antiquitie.

Iren. lib. 1. ca.  
 20. 22. 29.  
 Epiphani hær.  
 66. Euth part.  
 2. panopl. tit.  
 23. cap. 1.  
 Anton. p. 4.  
 tit. 11. cap. 7.  
 Bergom. hist.  
 in Diag.  
 Genebr. Chr.  
 lib. 1.

ner and means of worshippe, and thing  
 belonginge to adoration are recorded for  
 all peoples instruction. And let not any  
 prophane Atheist or Irreligious moniste  
 take exceptiō against them, or any one of  
 those moste holy and sacred writings: it  
 is not the condemned sentence of anie  
 idolatrous Gentile, beastlie Epicure, *Di-*  
*goras*, or Atheist, or Apostating hereticke  
 which all Iudgements, and Generation  
 haue disallowed, that can call those vn-  
 doubted mouments of the will of God  
 into question. Shall the *Simonians*, *Basili-*  
*dians*, *Bogomites*, or any hereticke, that li-  
 ued thousandes of yeares after they were  
 written, make them doubtfull, because  
 they bee contrarye to his corrupted de-  
 fires? when they haue so manie generati-  
 ons of the moste renowned countries and  
 peoples against them? shall it be lawfull  
 for *Diagoras* the first Athiest, which liue  
 thousandes of yeares after those thing  
 which be entreated in them were effec-  
 ed, onelie reiect them because they w-  
 nes a God, and worshippe to him, whi-  
 all the worlde, and all kingdomes bef-  
 and after him euer beleueed? shall a

Pagan Idolater be receaued to disgrace those Sacred Testimonies, when their superstitions are so late in respecte of that worshippe, which they handle: for as *Iosephus* doth demonstrate againste *Appion* the Pagan, and *Lactantius*, and other approoued Authors are euidence: moste parte of the things recounted in the o'd Testament were done before many of the Panime Gods were borne: and the last writers of holy Scriptures, *Esdra*s, *Aggeus*, *Zacharie*, and *Mallachie*, were before most of the heathen Historians. *Abraham* as the Gentyles themselues acknowledge was long before any of their gods were extant: the eldest of theyr poets were not before *Salomon*, which was aboue 900. yeares after *Abraham*. And *Moyse*s himselfe was much more auncient then *Ceres*, *Vulcan*, *Mercury*, *Apollo*, *Æsculapius*, *Castor*, *Pollux*, *Hercules*, and other their feigned Gods, and both concerning those thinges hee recorded before, from the first creation vnto his time, he prooued them with so many miracles, that coule not bee vntrue, that he was taken for God, and accounted a wonder of the worlde. The

reason

*Ioseph. lib. 10.*  
*contr. Appi.*  
*Lactant. lib. 1.*  
*2. 3. 4. diu. inst.*  
*Eusim Chron.*

*Euphemer.*  
*mess. in gene.*  
*al. Deor.*  
*Cicero nat.*  
*Deor.*  
*Lactant. lib. 1.*  
*2. diu. instit.*

*Actaban. hist.*  
*lud. polyhist.*  
*hist. Eupol.*  
*&c.*

reason why the Pagans receaved not those holy Scriptures, was, because they prescribe a more seuerer Religion, then their licentious mindes allowed, and ouerthrowe the corporities, pluralities, and such impossible mutations which they allowe in diuinity, which all reason knoweth to be ridiculous. And yet be-

sides the mighty Persian Emperours, *Cyrus* and *Darius*, King *Ptolomy*, *Aram*, and others, that honoured the Israelites, their holy lawe, and Testament, not only the *Sybil*, and other for prophesie most renowned among those Pagans, confirme the thinges that bee entreated in them. But many others of the greatest account, as well among them, as in later ages: as *Melo*, *Eupolemus*, *Trismagistus*, *Leodemus*, *Aristeaus*, *Artabanus*, *Numenius*, *Pythagoras*, *Alexander Polyhistor*, *Appion*, *Porphyry*, *Saconeathan*, *Berosus*, *Caldæus*, *Ieronimus Ægyptius*, *Nicholaus Damascenus*, *Abdenus*, many monuments in the late couered worlde, *Mahumet*, the whole *nagogue* of the later *Rabbines*, all *Iewes*; *Turkes* (of Christians there is no doe giue testimony to those thinges, that

8. Eldr. 1. 2. 3.  
4. 5. 6 7. &c.  
Arist. lib. 72.  
interpret.  
3. Rég 5.  
Sybil. apud  
Lactant. 1. 2.  
3. 4 5. diu.  
instit.  
D. Tho. 3. p.  
Gra. de Simb.  
Ioseph lib. 1.  
antiq.  
Euf. lib. 9.  
præpar. c. p. 4.  
Nicl. l. fraud.  
Arta. hist.  
Iud. Polyh.  
hist. Iud.  
Arist. l. de Iob  
Thalmud.  
Alcoron.  
Arist. l. 72. int.

reco

PART. I. Against Atheists and Irreligious. 63 CHAP. 5.

recorded in those holy writings. Of *Iewes* Ioseph lib. 10. and *Mahumetanes* there is no difficulty al- cont. Appion. lowing the bookes of the old Testament, App l. 4. cont Iud. which is enough for my purpose nowe to Porphy. l. 4. prooue a God, and Religion, so religi- cont. Christ. iouslie commended in that lawe. For Ioseph. lib. 1. the Gentile Pagans, I haue cited their 2. antiq. most auncient, and to exemplyfie in one Orph. in car. of their first: *Orpheus* had those sacred Iustin. Martyr bookes, and the misteries recorded in Orat. ad An- them in highest esteeme, and plainly. ton. pium. both affirmed that they were most aunci- Dion halic lib. 4. ent, and deliuered by God himselfe, his wordes (when he had cited many things from thence) are these.

*Priscorum hac nos docuerunt omnia voces,*

*Quas binis tabulis Deus olim tradidit illis.*

The voices of ancients haue taught vs these things, which G O D deliuered to them in two tables. Could *Moyse* (if he were aliue againe) to whome these tables were deliuered, speake more plainly? And the testimony of the *Sybils* were so manifest herein, that it was made death by the Pagan lawes, to reade their bookes. And *Attilius* himselfe *Duum vir*, one of the two principall men, to whome their custody

was

64 THE RESOL. OF RELIG. LIB.  
was committed, only because hee wrote  
them forth, was sewed into a sacke and  
cast into the Sea.

The holines  
and excellen-  
ce of the wri-  
ters of holie  
Scriptures a-  
bove all other  
writers.

Hebr. 11 &c.  
Plato ep. 13.  
ad Dionis.

Efficacie of  
the doctrine  
in holie Scrip-  
tures.

If we make comparifon betweene the  
writers of holy Scriptures and *Diogenes*,  
and fuch Atheifts as woulde deny them,  
or the Panyim Philofophers, though we  
fingle them forth that were accounted  
beft, there is no femblance of proporti-  
on. The Prophets and writers of holy  
Scriptures, were moft holy, and a fpe-  
ctacle of fanchtiry to all generations, and  
many of them dyed, for defence of thofe  
thinges they committed to writing. Ma-  
ny of the Phylofophers were of fuch fil-  
thy liues, that their finnes are not to bee  
named, and their errors intollerable, and  
their chiefeft men (as themfelues ac-  
knowledge) did not as they did beleene  
beleuing one God with Scriptures, and  
feruing Idols, as *Plato* to *Dyonisius* giuet  
plaine witneffe of himfelfe.

If we confider the efficacie of the d  
ctrine of thofe holy writers, althou  
they entreated of harde, moft difficu  
& vnpleafing thinges to fenfuall mini  
and the Pagan Philofophers of plea

and delightfull thinges : yet the austere doctrine of them hath almoste converted the whole worlde to liue as they beleueed, and these philosophers could neuer yet allure one Kingedome, or Citie, euen to thinke only as they taught. And yet (as I wil proue herafter) they haue attempted it by all meanes they cou'de.

Lib. 2. 1. p. 1  
Resol.

If we talke of consent, or disagreement in Wrighters: (vpon which in matters of Authoritie, Truth or Falsehoode, may easilie be concluded:) No man is ignorant that not only all Pagan & prophane Historians disagree amonge themselves, and all Philosophers of the diuided Sects of *Stoicks*, *Peripateticks*, *Accademicks*, and *Epicures*, but the professors of euerie of these sectes were at warre among themselves, and yet they entreated onely of naturall things, proportionate to humane capacitie: cotrariwise, not onlie the sacred histories of Scriptures agree, but all theyr Writers, Prophets, Priests, Euangelists, and Apostles agree in one, without any leaste difference or variance in doctrine, and yet they all entreate of matters Supernaturall, and about the

The wonder  
full consent i  
all things of  
writers of he  
ly Scripture

reache of mans reason. Wherefore, I conclude in this Argument, when so many holie writers, as *moyſes, David, Aſcras, Ieremie, Ezechiel, Daniell, Zachary, Malachie, S. Mathew, Marke, Luke, Iohn, Peter, Paule, James* and others, were ſo diuided in time, ſeperated in place, as *Egipt, Hieruſalem, Babylon, Rome* and others where they wrote, ſo diſtinct in natures, and naturall conceits, and iudgementes, as all men are, and yet in ſo many bookes as the Scriptures conteine: and in ſo manie ſupernaturall miſteries agreed vniformely together, without the leaſtle diſſent or contradiction: this Direction muſt needes proceed of God, who penetrateth all things, and cannot lead into error. When I ſee ſo miraculous agreement in the 72. that by the appointment of Kinge Ptolomy of Egipt, tranſlated the olde teſtament, recorded by enemies, and like aſſiſtance in later handlers of thoſe ſacred workes: & farther conſider, how in ſo many garboiles & troubles of Nations, many writings of the moſte allowed Pagans haue periſhed, & yet theſe haue bin preſerued in all the moſt famous languages of the world.

The miraculous translation, and preſervation of ſcriptures.

Ariſt. lib. 72. interpret.

world. I cannot bee induced but they be the euidence of God, and preserued by him. Further, when I perceau the greatest humane Authoritie that can be cited for anie monument, vsed for the crediting of these religious testaments, as for the bookes of the first testament all *Christians, Iewes, Mahumetans*, and many *Gentiles* consenting that they be holie, and for euery booke of the new testament besides the authorities of all Schooles, Vniuersities, and thousands of prouinciall *Synods*, the whole Christian worlde in their moste learned Doctores and Fathers assembled twenty times in generall councells, and confirminge them all by theyr sentence: and neuer so any ten persons together iudiciallie agreeing to approoue any Pagan writer in all things: I cannot be of opinion but these books were penned by holie instinct from God. Moreouer when the light and law of nature and reason make me secure, and all *Philosophers, Christians, Pagans*, & the learned of the whole world euer agreed together in this, (& giue it for a distinction betweene a limitted and infinite power,) that future things which

The great authorization o scriptures, in humane proceedings.

Thalm. Alcazoar. 1. 1. to 1. 2. Concil. Bellar. Chron Genebr. Croi

Certaine foretelling, of future contingent things

agreed



haueno certaintie in their causes, cannot  
 certainlye bee knowne and foretoulde,  
 but by an infinite knowledge, penetra-  
 ting things, more perfectly then they be  
 in their causes, and whosoever certainlie  
 prophesieth of such things, must needes  
 receaue that facultie from God, which  
 can bee ignorant of no effect: But the  
 whole sacred Scripture is euidence, that  
 many things within their causes be moste  
 vncertaine, as depending of the freedome  
 of mans will & election, and others more  
 secret onlie to bee produced at the moste  
 secret will and pleasure, and by the Om-  
 nipotent power of god himselfe, haue bin  
 as certainly & plaine'ie foretolde, with  
 their manner and circumstances, manie  
 years before they came to passe, as if they  
 had bin present witnesses of those things,  
 as so manye *Predictions of Abraham, Iacob,*  
*Moyse, Dauid, Daniell, Esaie, Ieremie, Zacha-*  
*rye, Christ, his Apostles,* and others in holie  
 Scriptures of the Regiment of Iuda, the  
 diuision of the Land of Canaan the perpet-  
 tuall desolation of Ierico, of the birth and  
 acts of Iosias, three hundred years before  
 he was borne, the destruction of Babilon  
 by

en. 12. 13.

. 17.

od. 12.

en. 49.

umer. 34.

. 36.

l. 15. 16. 17.

ut. 31. 32.

l. 6.

Reg. 12.

Reg. 23.

by kinge *Cirus*, & his name foretold two hundred years before he came. And two witnesses named of it, *Vrias* and *Zacharias* which were not borne manie yeares after this was prophesied. The captiuitie of the Israelites in Babilon, the time of that continuance and their deliury againe in the time of *Esdra*s. The destruction of *Balsasar* kinge of Babilon, and the verie night of his desolation. the time of the coming of the *Messias*, his life, death, resurrection, ascention, & other misteries, as they were effected in christ, the miracles which happened then, the reprobation of the Iewish people, conuersio of the Gentiles, destruction of Ierusalem, the pittifull miseries it did endure, and the like which were vncertaine thinges, and yet were as certaine lie fortolde, as they were certaine when they were performed: therefore seeing these things be so vndoubtedlie come to passe, we cannot make question of any other to be effected in his time hereafter, the one being as difficult to be foreseene as the other, & consequently much more all other matters reuealed in those holye writings which be of more easie subiect,

4. Reg. 20.  
Is. 5. 15. 24  
25. 13. 8.  
Hierem. 26.  
Zachar. 1.  
Hier. 37. 2.  
38. 39. 15.  
4. Reg. 24. 2.  
1. Esdr. 1.  
2. Esdr. 2.  
Dan. 9 5.  
Is. 53.  
Dan. 10. 9.  
Is. 42. 40. 51  
Malach. 3.  
Is. 1.  
Zach. 9.  
Psal. 80.  
Of. 2. 3. 6.  
Dan. 2.  
Agg. 2.  
Zachar. 11.  
Malach. 1.  
Is. 1. 2. 3. 4  
6. &c.  
Math. 24.  
Marc. 13.  
Luc. 21. 19.  
&c.

are vnfallible true, and so to bee beleueed.

cles to  
ie the  
ures, that  
possibi-  
they can  
true.

Lastlie to put all out of doubt, that euen from the firste time of committinge those misteries to writinge, by the holie penne men of Sacred Scriptures, euerie man might be secure they were spoken and reuealed of God, which could neither be deceaued in himselfe, or bringe others into error: So manye miraculous workes and operations, which none but a diuine power, and such as had authoritie from him could effect, were giuen vnto those chosen Scribes of this holie lawe, and wrought by them to confirme the trueth of those misteries they committed to those holie bookes, that the whole worlde hath wondred at those miracles: and all Philosophers euer confessed, that such things hauing no cause or power of their production in nature, could not be produced but by the assistance of an infinite and illimited Agent: and not by him to confirme anie falsehood or thinge vnttrue. The number of these signes bee too many to bee remembred, and not onlie the Scriptures  
bee

be full of those strange and meruailous workes, but they be reported by heathen writers, and wrought often times in open spectacles and places of viewe before whole multitudes of people, that coulde not be deceaued : of which I shall haue opörtunity of speech hereafter, & therefore pas them ouer in this place. Wherefore I may saie in this pointe as that learned Schoole-man said in the like: *Domine si decepti sumus, a te decepti sumus. O Lorde if wee bee deceaued, wee are deceaued by thee.* For no other power coulde effect these thinges; and not to giue credit to anie mistery so confirmed, is the greatest obstinacie and incredulity can be assigned. Therefore the holie scriptures by no possibilitie can be vntrue : and if there were no other Argument, either for Religion in generall, or that in particuler which I will defende ; it were mosste peruerse and obdurate Infidelitie to denie it, without farther prooffe.

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Part. 2. Rel  
Aug. myrac  
& cap. 10.  
seq. &c.  
Rich. def. v.

THE EXAMPLE AND EVIDENCE  
of all Nations, states of people,  
and particuler persons.

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¶ CHAP. VI.

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**T**HVS we see, howe that diuine maiestie which claymeth Reuerence at our handes, is infinite, and euerlasting, our Lorde, Creator, omnipotent to rewarde, if we render worshippe, iust and powerable to punish, if we denie it: We are his creatures, seruants, and depending of him in all we are, we haue, or can expect, whether we liue or die, wee are, and must be in his subiection, all reasons diuine, and humane, tell vs we must render Religion to him, no excuse can bee founde in iudgment, no reason will defende the contrary cause: Then let vs try if we can finde any hope of comfort in company for this irreligious people. For although no man may followe multitudes into error, neither the testimony of any man, or number of men (if all the  
worlde

world would be so wicked to become patrons of Irreligion) can give answer to that which is alledged against it: yet to men that be reprobate in their owne proceedings, and dare not defende their condemned impieties, it is some comfort to haue fellowes in damnation; and these people void of al truth and piety, will not be ashamed to glory in any practizers of this opinion, though neuer so wicked and vnreasonable. Then let vs moue this question of worship to all Kingdomes, Countries, Citities, Communities, & to al persons of what estate, degree, or condition, that euer were in any authority, credit, or reputation, or worthy to be imitated in any time, or age of the world, from the first creation, to these daies, and prooue what companies we can finde, for these prophane, and beastlie scholers of Irreligion, if any such be at this present, which I rather feare, then affirme. If we appeale to the Patriarches, that ruled in the lawe of Nature, from *Adam* to *Moses*, or to Priests, Iudges, Prophets, and Kinges, that ruled in *Israell* & *Iurie*, from him to *Christ*,

Patriarches,  
Priests, Prophets, &c.  
Gen. c. 3. 4  
Exod. Num.  
Leuit. Iudic  
cap. 2.  
Phil Iul. hist  
Ioseph l. Ant.  
tiq. bell.  
Arist. lib. 7.  
in interpret.

Nat. in all that lawe there is no controuersie  
 liu. in that generation: for they did not on-  
 2. 3. 4. ly professe a Religion, but that in parti-  
 instit. cular which was the true and lawefull  
 Ang. worshippe of GOD. If wee exhibite  
 s, Ru. this complaint vnto all Rulers, Kinges,  
 Priests, Emperours, Priestles, Flamens, Arch-  
 is, flamens, Oracles, or the Gods them-  
 amens, selues of the Gentiles, their very names,  
 the Gen and all Histories, will tell vs, although  
 nod. li. i. they erred in particuler what this dutie  
 plin. was, yet they all agreed to vse Religi-  
 Bergom. on, and euer in their Lawes, Practice,  
 or. Sacrifices, and so manifolde Rites de-  
 eb. hist. fended it. Let vs enquire of such as  
 g. Bucol. were most learned amongst them, their  
 it in Apol. Poets, Philosophers, Prophets, and  
 ct. sup. & c. they giue consent: so *Linus Tibenius*, that  
 oets. liued 1430. yeares before Christ, spea-  
 keth euen of those thinges, whereof  
*Moyse* entreated, *Amphion*, *Mercurius*,  
*Lyricus*, *Orpheus*, *Museus*, *Homer*, and  
*Æsodius*, are not vnlike, and all the latter  
 professe Religion. And diuers of thei  
 most learned, auncient, and approoue  
 hylosophers. Philosophers confirmed christian wo-  
 afr. tract. 2 ship (so far they were from denying pi-  
 argument. i. ti

tie) but of this hereafter. And from the first to the last, they all with mutuall agreement teach Religion is to bee vsed. S. August. a. So Pheregous that liued so neare to the de- pud Berg hist luge, so *Mercurius Trismagistus*, *Cadmus*, *Esculapius*, *Thales*, *Milesius*, *Chilon*, *Pirhaeus*, *Bias*, *Periander*, *Pherecides*, *Pithagoras*, *Anacharsis*, *Alemeon*, *Epimenides*, *Xenophanes*, *Democritus*, *Heraclitus*, *Themistocles*, *Aristides*, *Anaxagoras*, *Empedocles*, *Permenides*, *Melesius*, *Hippocrates*, *Zeno*, *Socrates*, *Alcibiades*, *Isocrates*, *Xenophon*, *Achita*, *Plato*, *Antisthenes*, *Spensippus*, *Ermas*, *Demosthenes*, *Aristotle*, *Dion*, *Carmicides*, *Eschines*, *Xenophilus*, *Phedron*, *Xenocrates*, *Hermegitius*, *Apulcius*, *Plotinus*, *Dema*, *Chalsthenes*, *Zenon*, *Chrisippus*, *Polemon Crates*, and *Crates Licon*, *Tymon*, *Diogines*, and *Diogines*, *Onesicritus*, *Aristobolus*, *Archimedes*, *Panctius*, *Posidonius*, *Cathon*, *Cato*, and the rest generally giue vs answer, taught in learning, and practised in life, that Religion is to bee vsed, and had in highest estimation. If wee consult vvith the renowned Sibils so famous in all chiefest Nations of the worlde, Italy, Greece, Persia, Siria,

Sybilles.

Eurip. in prolam.

Chrisp. l. diu

Neu. lib. bel

Punic.

Araſtot in Ar

nal



**Lactant. lib.** Siria, Egypt, as *Sibilla, Persica, Libica, Del-*  
**diuin. instit.** *phica, Cumæa, Eritbræa, Samia, Cumena, Hel-*  
**Cicerol. Nat.** *lespontica, Phrisia, and Tiburta, or Tiburtina,*  
**Deor. l. diuin.** they tell vs in particuler of christian wor-  
**Bergom. hist.** ship, so do others which liued after, which  
**in Sibill &c.** will be more euident in my Arguments  
**Lact. in Sibil.** for Christians against externall Infidels.  
**S. Anton 1.** If we will debate this cause with those,  
**part. hist** who for their wise dome were called, and  
**Infra tract. 2.** and euer named the sage and most pru-  
**Argu. 1. &c.** dent in the worlde, *Thales*, and his com-  
**Sages & wise** panions, they haue spoken and practized  
**men.** the same, and their religious wits were  
**Philip. Ber-** the greatest cause of their so excellent  
**gom. hist.** cognomination. If we will propounde  
**Cicero Eu-** this question to the most ancient Legists,  
**feb &c.** and Lawe-makers, Rulers, States, and  
**Legistes and** Kingdomes of the worlde, they will wit-  
**Lawemakers.** nesse it was so, from their first foundati-  
  
**Gen.** on. Before the deluge, there is none or  
little memory kept, but in holy Scrip-  
tures, which teach the true Religion.  
  
**Gen. cap. 9.** After the deluge, *Noe* that holy and reli-  
gious Patriarke was Prince in the world,  
of him and his children, proceeded all  
latter generations. How religious hee  
was, it needeth no recitation, he liued af-  
ter

ter the Fludde 350. yeares, and, as *Philo*  
 is witnesse, did see 14000. men, that were Phil. 'ud. in  
 hist Bergom  
 l. 1. hist fol. 4  
 Ioseph lib. 1.  
 Antiquitat.  
 descended from him, by which offspring  
 all Nations of the worlde were after in-  
 habited, and of his children, *Sem, Cham,*  
 and *Laphet*, which were borne before the  
 Fludde, were founded 72. Nations, all  
 the founders of these Nations, were the  
 grande children of that truly religious  
*Noe*, living in his time, instructed of him,  
 and could not either be vtterly irreligi-  
 ous in themselves, or institute Nations  
 without Religion: especially when Ido-  
 latri & false worships were not knowne  
 in the worlde, some hundred yeares after  
 these things. And their first God *Li-* Lactant. fir. I.  
 diu. instit.  
 Bergom. in  
 hist. supr.  
 Cicero lib. de  
 Nat. Deor.  
 instit. Apol.  
*sama*, surnamed *Iupiter*, liued in Archadia  
 a country obscure, and inhabited of a  
 barbarous and sauage people, which nei-  
 ther by themselves, nor by any Rulers  
 they had, could perswade other Nati-  
 ons, to their so vilde example. And  
 this superstitious impiety of idolatry, was  
 so contemptible to ciuill Nations, that  
 when *Orpheus* which was so pleasing elo- Diodor. Sicul.  
 lib. 5. hist.  
 Plin l. hist. nat  
 Bergom. li. 3.  
 of hist.  
 quent, that he could mooue all affecti-  
 ons, went about to perswade the worship  
 of him.

of *Bacchus* to the Grecians, hee was so odious to that Nation, that the woemen themselves killed him with spades, and threw his bodie into the riuer *Heber*. And when Idolatrie was settled in the worlde, there neuer was any Kingedome, Nation, State, Prouince or Cittie, but it euer professed a Religion: and if anye private man beecame so impyous and ouerwhelmed in sinne, that to excuse his wickednesse, hee wished, or protested there was no worshippe to bee vsed, hee was presentlie exploded forth of all places, and exiled for a monster in Nature. So

Euf. in Chro.  
Cicero l. 3. de  
Nat. Deor.  
Bergom l. 5.  
hist. fol. 61.

*Diagoras*, which is supposed to bee the firste Author of this Iniquitie, was noted for a *Prodigium* surnamed *Atheos*, a denier of GOD, or Goddes, and banished from mens Societie, liued and died miserably, although we may suppose that he only denied the Pagan Gods, & worship to them. as his words cited in the plurall number doe signifie, as also wee may contriue that saying of *Protagoras*, *De Dijs non posse statuere an sint, vel non sint*, That he coule not determine of the Gods, whether there were anye such or no.

Bergom. hist  
sup. l. 5. fol. 62.

And

And yet for that saying hee was exiled  
 Athens, driuen into the Ilandes, and his  
 bookes consumed with fire. And as  
*Lactantius* witnesseth, these men at their Lact. supr.  
 deathes, recanted their impious opini-  
 on, and exereysing Religion, called  
 for helpe of a superiour power. After  
 these, *Epicurus*, that Master, and Do- August. lib. ciuit.  
 ctor of beastiality, was so bewitched  
 with pleasures, that he denyed the pro-  
 uidence of GOD to man, and framing  
 a God like to himselfe, affirmed, that he  
 which is *purus actus*, only act, was idle, and  
 to make himselfe a beast, teaching that  
 only pleasure in this life was mans feli-  
 city, doubted not to affirme the soule  
 to be mortall, and perishe with the bo-  
 dy, and gaue this document, *Surge, e-*  
*de, bibe, lude, post mortem nulla voluptas.*  
 Rise, eat, drinke, and play, there is no  
 pleasure after death. But hee became  
 so odious to all people, that his verye  
 name is a cognomination to all beast-  
 ly, and carnall men, from him, to Hier. de Ep  
 these dayes: and yet Saint *Hierome* saith, & apud Ber  
 that he was a man vtterlye vnlearned, supl 5. fol. 6  
 and coulde not reade, others, as *Cicero*, Cic l. 3. de fi  
 and & l. 1. & 2.  
 excuse

20 THE RECOL. OF REZIO. LXXII.  
 excuse him from these errors. But how-  
 soeuer it be, the testimony of a beast, and  
 voluptuous man, is no creditte to their  
 caule, but a condemnation. *Lucretius*  
 also, drowned in the like wickednesse of  
 life, defended the same irreligious opini-  
 ons, was so besotted in lust and lasciuious-  
 nesse, that he was madde with very le-  
 cherous passions, and killed himself with  
 his owne handes. Or if (as some sup-  
 pose) any company of the vnnaturall,  
 and more then beastly *Anthropophages* of  
*Brasilea* liued without any law or religiō  
 at the time of the comming of the Chri-  
 stian Portugals thither, (which is vncer-  
 taine of this, and neuer suspected of anie  
 other people) yet the example of such  
 which committed those moste filthy sins  
 of daily practised and studied murders,  
 which as theyr name is witnesse: those  
 which write of that Nation recount, and  
 experience prooueth, eate, deuoure those  
 they murder, and keepe men and woe-  
 men of fairest complexion, to bring chil-  
 dren, which they only reserue for slaugh-  
 ter, and eate, euen their nearest frendes;  
 and committe other offences not to bee  
 named;

Lodouic. Mo.  
 lin. in 1. part.  
 D. Thom. q.  
 2. art. 1.

Petr. Maff.  
 hist. ind.  
 Osor. hist ind.  
 Epist. Indic.  
 Monster. in  
 Cosmog.

named; is not to be imitated, but detested for more then brutish, and vnreasonable. These bee the authors, and patrons of this impietie, which the whole worlde in so manye thousande yeares, hath noted for beasts, madde men, filthy monsters, and excrements of the people, such as all practisers and well wishers to that blasphemie, be in these our dayes, Theeues, Pirates, Murtherers, Adulterers, Drunkards, and men so inexcusable in all wickednesse, that they haue taken their harbour in the mouth of hell, beginning to be damned in this life. These be the fruites of diuision in Religion: the manifolde superstitions of the Gentyles, and the wickednesse which they practised, was the fall of *Diagoras*, *Protagoras*, *Epicturus*, and *Lucretius*: the Heresies, and pluralities of Religions amongst Protestants, and their impieties, haue brooded vp this beastly generation, as all hereticall ages haue done, at which time this schoole hath most flourished: So that in so many generations, as haue bin, there was neuer so much as any priuate man, which in iudgment affirmed this blasphemous

mous and rebellious wickednesse; but  
 euer when they were free from passions,  
 or in times of want, as sicknesse, death,  
 and other calamities, professed a Religi-  
 on, and called for helpe, and neuer deni-  
 ed it, but when they were, either vtterly  
 spoyled of their wits and Reason, as *Lu-*  
*cretius*, or their opinion so vncertaine,  
 that either they neuer thought any such  
 absurditie, or else it was so soone explo-  
 ded that it could not be remembred, as  
 that of *Epicurus*, which, as some suppose,  
 wrote more then any of the Philosophers  
 and yet in the time of *Cicero*, which liued  
 within 300. yeares, it was so doubtfull  
 what opinion *Epicurus* taught, that the  
 same *Cicero* affirmeth, hee was a man of  
 greate sobrietie, and temperance, tea-  
 ching Religion, the prouidence of God,  
 the immortality of the soule, consti-  
 tuting the felicity of man in spirituall,  
 and soule pleasure: and *Plutarch* affir-  
 meth that hee sacrificed, and practi-  
 zed Religion. So that it is manifest,  
 if euer anye man defended that moste  
 filthie error, hee was condemned of  
**GOD**, and all people for that offence,  
 and

gom. hist.

r.

r. de Epic.  
 3. l. 18. ciu.

lutarch. lib.  
 on Poss, &c.

and of himselfe when hee was of better iudgement, and more to bee beleueed. In so much that there is not the authority of one man, speaking in iudgement, as a man and reasonable creature, that euer gaue countenance to this blasphemous sentence, but the whole worlde in all times, and places, haue explauded it, for the most impious, sacrilegious, damnable, and vnnaturall sinne. Then to conclude this reason of humane authoritie: the worlde from the firste creation, hath nowe endured by the Hebrewes accounte, aboue 5500. yeares, by the other computation, 6700. yeares, which if it be compared to any age, or generation, there is no proportion. The globe of the earth, according to the least account, contayneth in circuite, 19080 myles; as *Fernelius* measureth 24514. myles; by the sentence of *Alphraganus*, *Almaon*, *Thebitius*, and others, 20400. by *Ptolomaus*, 22500. by *Eratosthenes*, 31500. by *Hipparcus*, 34625. by that opinion which *Aristotle* reciteth, 50000. and if we will followe the measure which was taken by the most learned *Geometricians* in

Iffod. lib. 3  
Erymol.  
Aug l. 5. ciu  
cap. 20  
Christ. Cl. ii  
Sph. fol. 229  
Fernel. Am  
bian Cosmo  
ther. Eraft. 1  
pud Macro  
lib. 1. in Som  
Scip.  
Arist. lib. 2.  
de Cael. 1.  
Priscian. in su  
a Cosmogr.  
Phil Bergom  
hist. in lul.  
Cels. fol. 96  
lib. 7.



Ortel. in Cos. thirtie years labour by the appointment  
 Marft. in Cos. and charges of *Iulius Cefar* the Emperour,  
 Pet Maff. hift. when the moſte exacte a meafurement  
 Ofor. hift. was vſed, the habytale earthe at that  
 time, was founde to be in circuite 31500.  
 miles, what vaſte Regions, and populous  
 Nations haue beene deſcried ſince then,  
 no man can bee ignorant: the number  
 of the Kingdomes, Countries, Citties,  
 Townes, and Prouinces, is innumerable:  
 Orig. in Exod. there were before the comming of Chriſt  
 Laſt firm. l. 1. infinite Idolatries in the worlde, ſince his  
 2. 3. &c. Diu. Incarnation beſides Sectes amongst the  
 inſtit. Iewes, & Mahumetanes not to be num-  
 Inſtin. Apol. bred among Chriſtians, (if we ioine theſe  
 Cicero lib. de preſet hereſies which now raigne, almoſt  
 Nat. Deor. 300.) to thoſe 400. and more which haue  
 Caſp. Vlenb. bin in former ages there haue bin 700. falſe  
 lib. 22. Cauſ. profeſſions in Chriſtianitie, and the im-  
 Rayn. Calu. pietie of men hath beene ſuch, eſpecially  
 Epiphan. lib. in times of errors, that there was neuer  
 hereſ. almoſte any truth ſo euident, but by one  
 Auguſt. l. hereſ. Cittie, Towne, Countrie, companie of  
 Ben. Lutzenb. People or other, it hath beene denied:  
 anal. hereſ. onlie this veritie of Religion, and obliga-  
 tion of worſhippe to God, hath beene ſo  
 manifeſt, that in ſo manie thouſands of  
 years

yeares, in no one age, yeare, or day, in so many vaste and populous Nations, no litle Kingdome, Prouince, Citie, Towne, Village, or priuate person, but in such sence as I haue declared, & to their owne confusion, called it into question.

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TESTIMONIE OF ALL INTE-  
*lectuall Creatures.*

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¶ CHAP. VII.

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**O**R if the testimonie of all inferior thinges, the witnesse of the whole worlde, and all reasonable men from the first foundation, till now so learned and wise, euerie particular mans practise, and experiēce by al sences & powers of knowledge all reasons that can be aleged, all prooffe in reason that can be vsed, the vnyforme and euer agreeinge consent, and example of al creatures wil not serue to dispute this questyon, againste the blinde, sencelesse, and vnreasonable deduced, and wantonly bewitched appetites of some one, or a fewe beastly and

F 3.      franticke

franticke men : let vs seeke for a tryall to intellectuall, and spirituall creatures, which as by their perfection of nature, they are of higher, and more infallible iudgement, so in respecte they are freed, and exempted of corporall and bodily composition, from whence this blindness of sensualitie proceedeth, are like to giue the truest sentence : such be the heauenlye spirits, seperated soules, and the Diuels themselues, though depriued of grace, yet perfect in naturall vnderstandinge. All Testimonies are recorde, all Historians, thousands and millions of men, that haue beene present witnesses, and euerye particular person, euen of this impious schoole it selfe, hath prooued by one experimentall argument, or other, that there bee such perfecte intellectuall creatures. The rare, and wonderfull effects, which bee daylie wrought by such meanes, the apparitions of Angelles, illusions of Diuelles, their workes, tempestes, plagues, and other miseries they haue procured their possessinge bodyes both of men, and women, and beastes, where

Script. Gen.  
Tob. Iudith.  
Dan. Thalm.  
Iud. Alcoron.  
Mahumet.  
Ioseph. Phil.  
Aristot. Plat.  
Mercur. Trif.  
Dio &c.  
Euseb. l. hist.  
Ecci. Niceph.  
hist. Bed. lib.  
1. 2. 3. 4. &c.  
hist. Angl.  
Gregor. lib.  
Dialog. Ioseph I Antiq.  
Cris. Aristot.  
& de cal. &c.

where their effects are manifest, the appearing of soules deuided, and separated from their bodies, and still enduring after death, some miraculouſlie vnited againe, and telling what they endured in their ſeperation, others not reſtored, reporting either the ioyes they founde, if they were trulie religious, or the paines they endured, if they were prophane and wicked, haue testiſied theſe thinges. The infinite miracles, and ſupernaturall effects, which the Angels, and holy religious ſoules haue wrought in their apparitions, haue euidently confirmed their ſentence to bee true. The vnſpeakable torments of the wicked irreligious ſoules, damned for impiety and irreuerence, prooued by vndenyable arguments, and the Diuels, potent and wiſe, conquered and caſt out by poore religious men by nature their inferiors, and theſe thinges ſcene, prooued, witneſſed, and written by millions of men of greateſt iudgment, Emperors, Kings, Princes, Phyloſophers, Magicians, and of all conditions, not only priuate men and in ſecret, but greateſt

Gen. Tob.  
Iudith.

Greg. l. Di  
Bed. hiſt.  
Euſeb. l. hiſ  
eccleſ. &c.

## 88 THE RESOL. OF RELIG. LIBERTY.

assemblies in publike places, are sufficient argument in this cause. But in respect these Testimonies haue chieflie bin vsed to prooue true Religion in particular, and not the necessity of Reuerence in generall, which for the euidence thereof needeth no such probation, I wil passe it ouer to the proper place, against externall Infidels and Heretickes, where it shall be handled to the manifest confusion of all misbeleeuers, not onely Atheists, Epicures, and deniers of worshippe, but all enemies of Christian Catholicke Doctrine.

raet. 2. infr.  
2. Part. Re-  
l. Ar. 58. 59.  
2. 61. 62.

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### OF THE MYRACVLOVS AND most certaine Testimony of God.

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#### ¶ CHAP. VIII.

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I Will passe ouer in this place, the testimony of the Creator, and so manie thousands of miraculous, and most certaine supernaturall Arguments of God, which can neither bee deceaued in himselfe,

selfe, or be cause of erring vnto others,  
 both in regarde they are needlesse in this  
 matter neuer called so farre into questi-  
 on, that it craueth such extraordinary  
 defence, as also that they haue principal-  
 ly beene vsed, to propose true worshippe  
 in particuler to misbeleeuing Nations,  
 of which, neuer any denied a Religion in  
 generall. Therefore I am to make de-  
 monstration by that Argument hereaf-  
 ter, against all professors of false wor-  
 ships, which in some manner, wil also ap-  
 peare in my Chapters following, of the  
 extraordinary punishment God hath  
 inflicted vpon the Irreligious, and the  
 miraculous fauours, wherewith hee hath  
 honoured his holy, and true worship-  
 pers: in this place onely I affirme since  
 the firste miraculous creation of man in  
 the beginning, and the supernaturall  
 prouidence of God ouer him, while hee  
 continued in obedience, and strange pu-  
 nishing of him, for his neglecte of dutie  
 therein, he euer obserued the same order  
 in all states and conditions. The punish-  
 ment of *Adam*, drowning of the world,  
 confusion of the Tower of Babel, de-  
 struction

Tract. 2.

Arg. 1. 2.

Part. 2. R

Arg. 65. 6

Ca 10. 11

Gen. 1. :

Sibil. ap

Laet. I. diu

apud Vari

Ioseph. &amp;

Gen. 6. 7. 8. Instruction of the Egyptians, abolishinge of  
 11. Idols, desolation of the Iews, and a thou-  
 Exod. 6. 7. 8. sand strange & miraculous punishments,  
 9. 10. 11. 12. imposed vpon the Irreligious, & contra-  
 13. riewise as strange and wonderfull fauours  
 Ioseph. Antiq. towards the godly, exceedinge all limits  
 Suet. in Oc- of nature, witnessed by millions of perfect  
 tau. cap. 95. witnesses, Princes, and whole Cuntries,  
 Mahumet. in Alcoran and registred by moste credible writers,  
 Rabb. lib. ge- both Pagan, Mahumetan, Ieweish, and  
 ner Chr. true beleeuers are euidence.  
 Calcid. lib. 2.  
 Justin.  
 Sibill. l. 8. orac.  
 Plin. l. 2. hist.  
 nat. c. 31.  
 Sueton. in Ti-  
 ber. cap. 48.  
 Dio. li 57.  
 Plutarch. lib.  
 defect. oracul.  
 Dio. l. 37.

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TESTIMONIE AND EXAMPLE  
*of all creatures euen insensible,*

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¶ CHAP. IX.

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AND this religious worshippe is so v-  
 niuersally due, & to be performed,  
 that if the verye sensible and insensible  
 thinges that are not capable of vnder-  
 standeing, were able to vtter that by  
 wordes, which they vniformely practise  
 in theyr operations, or supernaturallye  
 declare (as often times they haue to the  
 admiration

admiration of all, and confusion of such men) that naturall instinct and desire, which is imparted to them all, to doe homage & reuerence to their Creator, they would assemble theselues in generall cōcell against this impious people, and condemne them to be the moste vnnaturall & senseles monsters of the world. For the vnuiolable decree of nature is, that euery effect must yeeld a certaine honor & reuerēce to the cause by which it is produced: & exalted: so in creatures of vnderstandinge, the childe honoreth the parents by which he was begotten, brought vp, and norished, the scholer his master by whom he was instructed, the subiect his soueraīe, the seruant his master, by whom they are ruled, & euery depēding thing, that more excellent Regent of whom it hath dependance. And al insensible things with one consent do answer by their acts & deeds, that they owe religion vnto god, are bound to worship him, & in their kind performe it: for the heauens and celestiaall spheres, so all Eleaments and inferior creatures, as well liuinge, as wantynge lyfe, all remaininge in that order in whiche they  
were



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were created, and effecting those offices to which they were ordayned, and neuer varying frō that dutie, which is the greatest homage and religion such things can shewe, and that, which the Prophets *Dauid*, and *Daniell*, call the worship and reuerence of God, because in this dutifull obedience, their dependancy is witnessed, and the glory and honour of God, proposed to be remembred & reuerēced of intellectuall, and reasonable mē. And *Daniel*, making a recapitulation of the dutie of all creatures to their Creator, expressing that, to which they are obliged by nature, after he had recounted the celestiall, and intellectuall spirits, and the dutie of Israell the chosen of God, his Priests, seruants, spirits, and soules of the iust, religions men, and parriculer persons deuoted to him, how they must worship, and reuerence their Creator; he inciteth all inferior creatures to the same, or rather man so perfect and excellent a worke of God, by the exemplar obedience of inferior things. Where he numbred the Heauens, Sun, Moone, Stars, and all celestiall bodies *benedicere, laudare,*

Gal. 102.  
Jan. 3.  
Gal. 18.

*& superexaltare eum in secula*, to blesse, praise, and exalte him for euer. And not onely those celestially and more perfecte bodies, but inferiour creatures, as the Elements, Fire, Aire, Water, Earth, Mountaynes, Hilles, Seas, Riuers, Fishes, Foules, Beastes, and other meane and meteorologicall thinges, Rayne, Dewe, Frostes, Yse, Snowe, Lightnings, Thunders, Clowdes, Day, Night, Light, Heate, Colde, & that which is nothing but only a priuation, as Darknes, & the like, which blesse, praise, and exalte him, without intermission, rendring reuerence, and honour vnto him, as euerie man daylie expecieneth they doe, and shoulde be as violent, and portentious a thing for the meanest of them not to performe, as the Sunne to loose his light, the Earth to bee vnstable, or any other deformity that can be in nature. Then how much more rebellious and traitorous, is the neglecte of dooing that duty in man, by so many titles more endebted to his Creator, then any of those creatures, which were all prouided for his use, and necessity, to shew this religious obedience

obedience to his God: especiallie if he should not onlie neglect to doe it, but denie it to be done, as Atheists and impious Nullifidians doe.

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**THE EXTRAORDINARY AND**  
*strange punishments inflicted vpon the Ir-  
 religious, and rebellion of all creatures  
 against them for that cause.*

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¶ CHAP. X.

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**Y** Ea the Irreligion and dutelesse beha-  
 uior of man is so vnnaturallie, that all  
 those creatures which were ordayned to  
 be his seruants, and so vnuariable reue-  
 rence theyr maker, that it were a prodi-  
 geous thinge for them not to doe it, yet to  
 shewe the greatnes of Mans obligation  
 more then theirs: how often haue they for-  
 saken theyr naturall institution at the dis-  
 obedience of Irreligious men, to testifie  
 the greatnes of their iniquities, & vngrat-  
 fulnes to their Creator: prouing thereby,  
 it is more monstrous for man to deny wor-  
 shippe

ship, & religion vnto God, then for the earth not to suport vs, the aire to refresh vs, the fire to comfort vs, and all other creatures to deny their naturall operations. So in the first creatiō, for the Irreligiō of *Adam* our progenitor, the earth & Gen. 2.3.1.2. all creatures, ouer which God had given him full dominiō in his state of obediēce, rebelled against him. In the daies of *Noe*, Gen. c 6. 1.2. when the irreligious world would not be obedient vnto God, the Element of water miraculouſlie, ascēded ouer the whole globe of the earth, 15. cubites higher thē the highest mountaine, least any thinge should be preserued from destruction: & only the religious family of *Noe*, and such creatures as hee had gathered together were miraculouſlie preserued, witnessed not only in holy Scriptures, but in diuers Pagan and other authors, *Hieronimus Æ-* Hier. ægypt. li. *giptius*, *Mnaseas*, *Damasceus*, *Iosephus*, *Alexā-* antiq. Phœnie. *der*, *Polihistor*, *Melon*, *Eupolemus*, & others, & Mnas. Damas. lib. 96. *proued* by diuers effectes, which could proceed of no other cause. How stranglie Ioseph. lib. 1. did God punish the irreligious builders antiq. c. 3. of the tower of *Babel*, & confounded thē, so Alex Poly. &c. that no mā vnderſtod what was spokē by Gen. c. 11. others,



dulous wife of *Loth* was turned, ( which Iosephus had seene ) and other monuments are recorde. In the daies of *Moy-  
ses*, when *Pharao* and his irreligious Egip- Ioseph. lib.  
tians would not permit the Israelites to antiq.  
worship God, and exercise Religion, the  
same water which miraculousslie before  
had giuen passage to the Religious peo-  
ple, drowned King *Pharao*, and his huge  
army of prophane Infidels. The base, Exod. cap. 8  
and meane creatures of Frogs, Ciniphes, 10. 9.  
Flies, Locustes, and such as are engen-  
dred of vile corruption, and the verie  
Meteors themselues, that haue no life,  
as Haile, Thunder, and Lightnings, yea  
Darknesse which of it selfe is nothing,  
and onlie a priuation of an accident and  
qualitie of light, so fought against him,  
that hee and all Egypt were enforced to  
yeelde, and acknowledge their Irreligi-  
on, and disobedience. In the schisma- Num. 6. 2  
ticall and irreligious Rebellion, of *Core*,  
*Dathan*, and *Abiron*, and their confede-  
rates, the Earth, the most firme and sta-  
ble Element prouided of God for mans  
supportation, was opened, and deuoured Aug. l. 3. c  
them. S. *Augustine* & *Orosius* are witnesses, cap. 13.  
that Oros. lib. 9  
cap. 12.

98 THE RESOL. OF RELIG. LIB. II.  
 that in the irreligious times of the idolatrous Italians, about 70. yeares before Christ, the very domesticall and tameſt creatures, vſed for the ſeruiſe of men, rebelled againſt them, and affirme that their verie Dogges, Horſes, Oxen, Affes, and other creatures moſte at the commaunde of man, ſodainely became wilde, ranne from their owners, wandring vppe and downe vvith ſuch fierceneſſe and contempt to their former Maſters, and all men, that no man durſt, or could approach them without daunger. Such prodigious euent appeared againſt irreligious people at other times. What ſupernaturall eclipse of the Sunne, trembling of the Earth, and renting of moſte harde and ſolide Rockes, cryed out againſte the inhumane and barbarous irreligion of the Iewes, and Gentiles at the death of Chriſt? The earth quaked at ſuch extraordinarye motion, that as the Pagan wrighters affirme, in Asia, ſo farre diſtant, twelue Cities were ouerthrowne in ſuch order, that *Tiberius* the Emperour, releaſed their tribute towardes their

Bergom. lib.  
 12. hiſt.

Euang. Matth.  
 etc.

Dionif. Areo-  
 pag. ep. &c.

Phleg. apud  
 Origen. et

Euseb.  
 Plin natural.

hiſt. l. 2. c. 84

Sueton. in Ti-  
 ber. c. 48.

Dio. l. 57.

their buildinge againe. The Rockes were torne in peeces, not onely about Hierusalem, as the Euangelistes recorde, and Golgatha did witnesse, as Saint *Cirill* Bishoppe of Hierusalem re-

*Ciril. Hier. Catec. 13.8*  
*Euang Naz Hieron epil 150. q. 8.*

porteth, but in diuers other farre more remote places, as the mountaine of *Auernia* in *Hetruria*, the promontarie of *Cayeta*, and an Hill in *Wales*, and other Countries. About two hundred

*Regist. eccl Seseeld in C super hist. 4 &c.*

yeares agoe, at *Seseelde* in *Germanye*, a Village betweene *Ausburge*, and *Iusburge*, the harde marble stones of the pauement of the Church, gaue place, and the grounde opened to swallowe vp the Lord *Oswalde*, a Noble man of that Countrie, irreligiousslie behauing himselfe, in receauing the blessed Sacrament of the body of Christ, and catching hold of the Altar of the church made of harde stone, by which hee kneeled to communicate, his hande sunke into it, as though it had beene soft clay, the print stil remayning so deep as any man may lay his whole hand therein, as I haue seene, and done: and the B. Sacrament is reserued, and remay-



neth in the proper *species* and forme, after so many yeares with watery drops of bloude, in such places as were bruised with the teeth of *Baron Oswalde*. All this chauncing in a most famous assemblie in the festiuitie of Easter, before so many witnesses, and are still to be seene in the same place, as thousands can witnes. Howe haue the very Elements of which our bodies are composed and nourished, persecuted vs for this disobedience? How many irreligious Cities, haue bin sunke vp by the earth, whereon they were founded, by the shaking and opening thereof? *Bura, Helier*, in Achaia, and in the time of *Traian* foure Cities in Asia, three in Greece, two in Galatia, Howe many drowned by water in the inundation of *Ogiginus*, over-flowing almost all Achaia, and the floode of Deucalion in Thessaly? Howe many infections in the aire, an Element for the comferte and preseruing of life? in the Consulshippe of *Lucius Cecilius Metellus*, and *Q. Fabius Maximus Severinus*, all the irreligious inhabitants of Rome died of the pestilence not one remayning: so likewise in the Consul-

August. l. 18.  
ciuit.

Pantal. Chronol fol. 9.

Oros. l. 7 hist. c. 1.

Diod. l. 2.

Oros lib. 4.  
hist, cap. 4.

Consulship of *L. Genneus*, and *Q. Scruilius*. Howe hath the Sun, the verie Prince of Planets, and nurse of life, wrought the destruction of thinges, set them so strangely on fire and consuming them, that some haue affirmed the Elements and almost the whole worlde to haue bin inflamed, and in the Iland of Lippara, as it were the mouth of hell flaming and breaking out in such outrage, that the stony rockes were set on fire, the sea boyled, the fishes were killed, and the inhabitants suffocated. About such time as the regimēt of the irreligious Turkes began, the Sun was darkned 17. daies together, and gaue no light. And before, in the yeare of Christ 676. about which time, Irreligious and prophane *Mahomet* entered to delude the worlde, fire fell from heauen, a wonderful rainebowe appeared, and such dreadfull signes were seene, that mē withered away with feare, so excessiue thunder, lightnings, and pestilence reigned, that men thought the ende of the worlde to haue beene come. And *Foxe* himselfe affirmeth, that about their religious reuolt of *Luther*, there ap-

Oros. lib 3.  
hist. cap. 4.  
Plat. in Tim.  
Oros. l. 1. hist.  
cap. 11.

Blond. lib. 9.  
Eutrop. l. 18.  
Fox to 1. Mon.  
Pantal. Poly.  
et al in Mahu.

Foxe. tom. 2.  
Mon. fol 969  
lo. Car. Franc  
Mirand.

peared in Germany vpon the garments of the Clergie and others, men and women, bloudie Crosses, and signes and tokens of the nailes, sponge, speare, coate, and other thinges belonging to the passion of Christ. But of all other Nations this matter is most manifest in the Iewish people, which when it was religious vnto God, was honorable through the world, and miraculouſlie preſerued, but ſince they fell to their irreligious forſaking of Christ, the *Meſſias*, all creatures, both reaſonable, & vnreaſonable, haue ſounded a larumme, and proclaymed wars againſt them. And to conclude this matter with an example of our owne countrey, in the time of Paganisme, 300. yeares before Christ; there neuer was any Prince of the Britiſh line, ſo potent and victorious as King *Byernus*, brother to King *Beline* was, who ſubdued the *Gaules*, *Germans*, *Italians*, *Grecians*, and many mighty Princes, yet when in the toppe of his pride, he began to make a ieſt of Religion, and blaſphemouſlie to vtter as though none were to be vſed, preſently (not to approoue any falſe religion of the Pagans) but to re-  
prooue

t. Lin. in  
en.  
yc. Graft.  
t. fol 59.  
owe hiſt.  
. &c.

prooue the impietie of *Brennus*, & to manifest the iustice of God vpon such as denie him worshippe, the earth, as quaking to heare such blasphemous speech trembled, part of the Hill *Pernassus* fell vpon his souldiours, & slewe them, after haile-stones most strange for number & greatnesse destroyed an other part of his army, wherein he gloried so much, and so wounded that irreligious *Brennus*, that hee fell into dispaire, and slewe himselfe with his owne sworde. The like punishments (although not alwaies in so prodigious manner) haue fallen vpon all English kings, that haue beene Irreligious to the See of Rome: that either they haue beene strangely punnished by GOD in their liues, or come to miserable deathes. Solikewise all the auncient Pagans, and irreligious Emperours and Princes that were enemies to the Religion of Christ were rewarded.

Epist. Apol

Euseb. Soc  
Sozom Th  
&c. in theol  
Emp.



THE MIRACVLOVS OBEDIENCE  
and submission of all creatures to  
the Religious.

¶ CHAP. XL

n. cap. 1.  
n. cap. 7.  
g. Dan.  
. 2. Tob.

**C**ontrariwise to those that haue been most reuerent and religious to God, the same creatures of his haue not onely performed & done their ordinary seruice and dutie, but shewed extraordinary obedience, so all sensible things as Birdes, Beastes, Fishes, and vn sensible haue done homage not onely to *Adam* in his religious estate of innocencie, and after to *Noe*, *HeliZeus*, *Daniell*, *Ionas*, *Tobias*, and others in the lawe of *Moyfes*, but in the Primitiue Church of Christ to thousands of martyrs and holie Sainctes, as not onely approoued ecclesiasticall writers but manie thousandes of Heathens, that were present, haue witnessed. Manie of them chauncinge in most publique assemblies before Princes and Emperors at the verie Theatre of Rome, the most famous place

of spectacles and meetings in the  
 le. So the Lion that was appointed  
 uoure *S. Prisca* a christian virgine, Ex Gest. S.  
 ous & vowed to Christ, fell downe Fritell.  
 rfecte before her persecutors, and  
 thousands. So the two Lions did Ex Gest. Prim  
 e two christian religious bretheren & Felician.  
 s and *Felicianus*, in the presence of  
 Pagan witnesses, so that 500. with  
 families were conuerted. The verie  
 of *Valens* the Arian Emperor refu- S. Amphiloeh  
 beare his master, when he would e & al in vita  
 fitte to giue sentence agaynst S. S. Basil.  
 that religious Catholique Bishop,  
 inkishe man, as Luther calleth him; Luther.  
 pennes one after an other refused  
 ue incke to write the Edict of his ex-  
 nt. The very cruell Dragons hono-  
 nd defended *Aman* the Abbotte a-  
 te his enemies. The venomous spi- Pallad hist.in  
 browded and concealed with theyr S Am Abbot.  
 es *S. Felix* from his Irreligious Per- Ex Paulin.  
 rs. A Rauē, a raueninge and de- Natal.  
 ynge byrde, broughte visualles  
 score yeares together to feede Sain'e  
 the Eremit, in the Desarte why'e  
 ied, and when hee was deade, the  
 Lyons

S. Hier. to. 1.  
 & in vita Paul  
 Eremit.

Lyons digged a graue where this bodie was entombed, Angels, Patriarches, and Prophets accompaning the soule to hea-

**S. Athanas.** in uen, as **S. Anthony** the great did see and  
**vit. S. Anton.** witnesse: whose sanctity and Religion

likewise were such, that the verie Diuelles themselues troubled at his verie name. What visions of Angels, lights from heauen, and miraculous apparitions recorded in irreproouable Authors, chauncing in the sight of whole

**Greg. l. 2. Dial. cap. 5.**

**Ambr. de Inuent. SS. Ger. et Protas.**

**Bed. hist. Angl. l. 2 3 4. &c.**

**Sur. in vit.**

**Sanct. Lippil. et al. &c.**

**Ex Pontifical. et vit. S. Leon.**

**Ex Gest. S. vit.**

**Modest. et**

**Cresc.**

Townes, and Countries, haue approoued the Religion and pietie of **S. Benedict**, the Abbot, **Gervasius**, **Protasius**, **S. Dominicke**, and thousands in forreigne Countries, **S. Cuthbert**, **S. Dunston**, **S. Oswalde**, **S. Suitbert**, **Edithe**, **Etbelderd**, and others in England? The Religion of **S. Leo**, Pope of Rome, violented **Attila**, that outrageous Infidell, surnamed the Whip of God, in his greatest furie to recall his armie from inuading Italy, to the wonder of all his souldiours. A vessell of boyling Lead, Rosin, and Pitch, woulde not hurt the bodies of **S. Vitus**, **Modestus**, and **Crescentia**, and the Lyon prepared to consume them, fell downe and licked their

feet

feete: wherupon *Diocletian* the Emperor, causing them to be torne in peeces, the very insensible creatures wrought reuengement, for thundrings, lightnings, and earthquakes, oppressed their enemies, and ouerthrewe their idolatrous Temples. At the comming of Christ, besides those homages & offices of al creatures, both in heauen & earth, done vnto him, and recorded by the holy Euangelists, the Pagans themselves, and other writers are witnesses<sup>1</sup>, that a miraculous circle compassed the Sun in the viewe of all the Romanes: and after the same appeared in 3. circles, one being enuironed with a fiery Garland. Three Suns were seene to shine at one time in the firmament, and to vnite themselves together in one. The high and great trees as hee trauailed from place to place, miraculously burned themselves to the ground, and reuerenced him. And at Rome a spring flowed with oile a whole day together, when Christ our annoynted vvas borne. And infinite more myracles of the submission and obedience of his creatures vnto him, are recorded both

Suet. in Octa-  
cap. 95.

Senec. lib. 1.

nat. q. c. 2

Plin. nat. hist.

l. 2. cap. 28.

Dio. hist. Rom.

lib. 45.

Plin. nat. hist.

l. 2. cap. 31.

Euf in Chron.

Oros. hist. lib.

6. c. 19. c. 18.

Sibil. apud

Lact. fir lib.

diu. Inst.



in ecclesiasticall and prophane Authors, where we may reade the like allegiance and dutie performed to his holy Saints and religious seruants: but these are sufficient for this purpose, and able to giue answer to the carnall imagination of any irreligious Politicke, or Epicure, which like beasts, only moued with corporall and sensible delights, are often scandalized to see the impious and wicked, sometimes exalted to honour, and religious innocents, oppressed with miseries. For that honourable testimonie, which God hath so often and strangely giuen for the glorie of his Saints and religious friends, at such times as they were most oppressed, & in reproofe and condemnation of the impious, their persecutors, so much exalteth the glory and honor of the religious oppressed, aboue the deceitfull happinesse of the other, by howe much the testimonie and glory which is giuen of God, is greater then the witnessse which is brought, and honour that is desired of a carnall & beastly man. And although this extraordinary glory and honour is not sensible bestowed

bestowed vpon euery religious Saint,  
 and oppressed seruant of his in this life;  
 (for so he shoulde bee onely serued for  
 honour and temporall rewardes) yet in  
 that he hath giuen it to so many, and for  
 the same cause for which the others bee  
 oppressed, no man can call into question,  
 but honour is due and belongeth vnto  
 all, and to be rendred vnto them, either  
 in this life, or after death, as experience  
 sheweth all such religious innocents are  
 glorious & honourable euen with men,  
 when they are dead, and their persecu-  
 tors either forgotten, or remembred  
 with dishonour. And yet of al tempo-  
 rall dignities, glory is the greatest, and  
 that which euery man most desireth.



THE

**THE AFFLICTIONS AND AD-**  
*versities of the Religious and godlie, for*  
*which the Epicures denie Reli-*  
*gion, are a manifest prooffe*  
*thereof.*

---

¶ CHAP. XII.

---

**A**ND to prevent the carnall obie-  
 ctions of this sensuall people, if ad-  
 versities, tribulations, and crosses had  
 not chanced to the most renowned, and  
 temporally honoured Princes, *Alexan-*  
*ders, Cæsars, Hannibals, Scipioes,* and o-  
 thers, their honour had neuer beene so  
 great: for vvhathath nobled them so  
 much in glorie, as their patience, for-  
 titude, constancie, and magnanimity  
 in suffering distresses, and performing  
 difficulte, and heroicall attemptes?  
 And if their sufferinges, and valiant  
 enterprises in temporall causes, vvhhen  
 they vvere probable to bee broughte  
 to passe, haue made them noble vvith  
 men, vvhat shall inuincible fortitude,  
 and

and vnconquerable mindes of holye Saintes, in causes appertayning to God, and his greatest honour, and in performance whereof, they were assured to loose both life, and other temporall dignities, deserue? If this bee not the meritt of honour, nothing can be named honourable, or called glorious. And if these sufferings shoulde be vtterly taken away from the friendes of God in this worlde, the greatest honour that is due to vertue shoulde bee wanting. For take this awaie, and the vertues of patience, fortitude, magnanimitie, and others which be the deseruing causes of glory, cannot be excused, because they principally consist, in vndergoinge aduersities, and effectinge difficult things. And the excellency of this vertue of fortitude, in patiently enduring aduersities, and vndergoing harde and vneasie businesse, is so greate, that in auncient times amonge Phylosophers, it was euer accounted one of the foure cardinall vertues. And it is conuenient for true Relion, not to wante this tryall and state of aduersitie

160.

uerſitie euen in the greateſte and moſte perfect men. So that the moſte religious men and ſuch as haue beene in the greateſt Honor and account both with God & man for that cauſe, haue taſted of both eſtates, *Iob* ſometimes moſte vnfortunate, ſometimes in hiheſt aduancementes of proſperitie, *S. Paul* that was rapt into heauen, often depreſſed to the greateſt miſeryes, and ſo of others: and not onlie priuate men, but religious Commonweales, Kingedomes, and Empires: the examples are manifeſt in hiſtories. And yet no *Epicure* or *Machauell* can ſay, that this is an obiection againſt Religion, or diſgrace to the religious friends of God, which he ſo viſited with affliction, but the contrarie, becauſe thoſe vertues be then excited which otherwiſe would not: And that which is the chiefe act of Religion, God reuerenced & honored by them in ſuch ſort, as they perhaps being in proſperitie would not ſo well haue performed. And if honor and glorie bee the greateſt delights of this life, the religious ſufferers of affliction are ſo farre from miſerie by enduringe callamities, or afflictions, that

PART. I. Against Atheists and Irreligious. 113 CHAP. 12.  
that they are rather made thereby more  
honourable and glorious.

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THE TEMPORALL HONOURS  
*and delights of the Religious, were often  
greater, and their miseries lesse then  
of the Irreligious.*

---

¶ CHAP. XIII.

---

BUT to satisfie the carnall and sensu-  
all appetites, and conceiptes of Ir-  
religious & voluptuous men, to whom  
nothing is good but *Bonum delectabile*, that  
which is delightfull vnto sense, lett vs  
passe ouer all demonstrations before al-  
leaged, and for this time esteeme nothing  
of so many vnspeakeable ioyes, which  
chaunce to the religious euen at those  
times, when these men adiudge them  
most vnfortunate in their state of afflic-  
tion, the endlesse and vnrecitable cares,  
sollicitudes, and miseries the Irreligious  
vndergoe in procuring pleasures, what  
labours and dangers in preserving them,  
H what

what torments and and anguishes in forsaking them? what diseases, sickness violence, & unhappines to those senses of theirs, in which they would place their pleasures? what immature, sodaine, & vntimely deathes, the full priuation of al their ioyes & felicities they incurre, in exercising and possessing those banquets, feasting luxuries, honours, riches, and other pleasures. Let vs forget the honour & glorie of the godly by their sufferings, and the ignomine & dishonour of the others, when they come to aduersity, the comforts of the religious through their hope in God, whom they worshippe, & the desperation of the irreligious, spoiled of all consolation. Let the euerliuinge vertues and reputation of the religious, after death and they alwaies during infamy of the irreligious be omitted. Let it not bee remembred that religion being a speciall morall vertue is to be repaied with corporall pleasures, such as this worlde can giue, but with eternall, supernaturall, and spirituall rewardes, to obtayninge which terrestiall ioyes are often a let and hinderance, by wedding vs  
to

his worlde, and the pressures of the  
ly by weaning vs from earthly de-  
ts, the safest meanes to winne them.  
mee make no argument that the  
erfities of the iust in this life, are  
causes of their greater glorie after  
h, and that both the pleasures and  
erfities of the impious not regar-  
; either the blessings or correcti-  
of GOD, are the cause of their  
er damnation in Hell. Wee will  
unt it no felicitie or comfort for  
time, that the vertuous in their  
atest distresses are lamented of all,  
pittied with compassion; often  
ding greater ioye, then their mi-  
s bringe affliction, and by howe  
ch their suffering is greater, by so  
ch bewayled and honoured more, as  
miseries and deathes of Millions  
Martyrs and afflicted Saintes are  
nesses, honoured both of GOD,  
all creatures: and the afflictions,  
resses, and vnfortunate endes of the  
cked, neglected and contemned both  
GOD and man, all thinges reioy-  
g in their destruction, & unhappines.

**H**

**Lastlie**



Lastelie to please the appetites of this people although we did grant them their owne absurditie, and that which they seeke to find, that the cheife and supreme felicitie of man, is to bee expected and possessed in this life, and that there is no pleasure or punishment after death, that the body is better then the soule, the externall goods which they reckon honour, riches, pleasure, prosperity, and the like, with health, and long life to enioy them, are most to be esteemed, & want debasement, pouerty, aduersitie, affliction, and other their infelicities most to bee auoyded, although as these beeing often the cause of our chiefe good, so the others are often the occasion of unhappinesse. Yet if we shoulde yeelde vnto them these vnreasonable requests, and argue vvith carnall men, by carnall Argumentes, whatsoeuer they shall appoint to bee the greatest pleasure and happinesse in this worlde, and to continue and perseuer longest (for such things as be priuations of pleasures, and corruptions of life and health, wherein they are to be enioyed, they will not esteeme for pleasures) as  
honour,

honour, riches, health, prosperity, dignities, and such others, which is as much, as any Epicure can demande, or a beaste woulde aske, if it had language and leaue to vtter the internall appetite. Yet notwithstanding all this, it will appeare that the prosperous estate, and happy condition of the vertuous, and professors of Religion, hath often beene greater, and their miseries and afflictions lesse in this life, then of the impious and irreligious, which onlie seeke for this preferment. And to iustifie my assertion, many Philosophers, Nations, and Countries, haue esteemed these temporall felicities to be a temporall rewarde of Religion. It was not lawfull for any amongst the auncient Egyptians to be a King, except hee were a Priest, and religious to the Gods: and *Mercurius* surnamed *Trismegistus*, thrice-greatest was so called, because hee was a King, a Phylosopher, and a Priest. The olde and wise Romanes, had the like custome and obseruation, and all their Sacrifices, Rites, and Ceremonies, some were as thanks for benefits receaued, others to auoide afflictions, to ease aduer-

Dio. hist. l.  
Clem. 1  
Cicer. lib  
Repub. A  
Lact. fir.  
din. Inst.

sities inflicted, to cease plagues and pestilences, to prosper attempts, heale diseases, encrease substance: and the like not onely vsed of the Idolaters, and false worshippers, but of the true Israelites, and instituted of God himselfe doe witness. They esteemed no happines of this worlde to be without the true worshippe of God, and many aduersities to come for irreligion. This was the common sentence of the Caldeans, Assyrians, Grecians, Persians, English, and all Nations: and to encourage all in this opinion by the generall and receaued Decrees of ail vvorshippers, those that were in the greatest degree of professing and exercising of this worshippe, were euer had, and esteemed in greatest honour: so were the Patriarkes, which were Priestes in the lawe of Nature, *Noe*, *Abraham*, and other the high Priestes vnder the lawe of *Moyse* among the Israelites, the Flamens, and Archflamens amonge the Gentiles, Brachmans with the Indians, Caliphes in the lawe of Mahumet, and among Christians, Popes, and spirituall Prelates are

are reuerenced vvith the greatest dignities. And not onelie such estates whose calling was dedicated to vvorshippe, but other conditions amongst all Nations, which were most religious, were reputed moſte honourable and glorious: and not onely amonge men, but with God himſelfe, for by how much any people or countrey came nearer to true Religion, they flouriſhed more, and they which truly followed it in the daies of their ſo doings, were moſt happie and honourable, and ſuch as were moſt alienated from true reuerence of GOD, and enemies thereof, were moſt infortunate and miſerable, as manye perſecutors of the Religious haue beene. To giue example, in the auncient religious Iewes, ſo long as they continued their obedience, God promiſed vnto them for that cauſe, all proſperities and benedictions, both ſpiritual, and temporall. Howe did hee honour them with viſions & apparitions of Angels from heauen? what a propitiatory & oracle did he ordaine to anſwere to their doubts, and releue their wants? what

Plat. in Mem.  
Ariſt. l. 10. Eth.  
cap. 9. lib. 7.  
cap. 8. 9. 10.  
Hippoc. init.  
oper.  
Merc. Triſmeg  
Dial. 9.  
Strab. l. 5.

Gen. c. 12. 13.  
14. 15. 18. 22.  
28. 32. 35. 49.  
Exod. c. 1. 2. 7.  
5. 6. 7. 8. 9. 11  
13. 14. 16. 17  
19. 33. 40.

iuit. c. 1. etc. Patriarches, Prophets, Priests, Kinges,  
 am. &c. 33. Captaines, and Iudges did he giue vnto  
 them? howe miracu'ouſlie did he multi-  
 ply their number and nation among their  
 enemies? how ſtrangely did he punniſh  
 the Egyptians, and deliuer them? howe  
 did he aduance them aboue mightie and  
 potent Princes? howe many did he de-  
 priue of their auncient poſſeſſions, and  
 made them rulers thereof? howe mira-  
 culouſlie did hee protecte them in their  
 iournies, feede them in their wantes, de-  
 fend them in their warres? howe often,  
 howe many, and miraculous victories did  
 hee giue them? howe did he enrich them  
 with all temporall bleſſings, riches, gold,  
 treaſure, and abundance of all thinges  
 which can be deſired? howe often did  
 he promiſe to continue his care and pro-  
 uidence, if they remayned in duety and  
 Religion? howe well did he performe it,  
 vntill they became irreligious and diſo-  
 bedient? and at ſuch times that they  
 might knowe (as he had often admoni-  
 ſhed them before) that their Religion  
 was cauſe of their proſperitie, and irreligi-  
 on woulde bring the contrary and vn-  
 fortunate

ut. cap. 7.  
 26. &c.

fortunate miseries, howe was that people punished? howe often conquered, and subdued, spoyled of wealth, Countrie, Wiues, Children, Temple, Altar, Kinges, Prophets and all comforts? howe often led captiues, and kept vassailes, and since they fell to their laste irreligious apostasie from Christ, how long time, in how many Countries, to howe many Nations haue they beene, and at this time are the most miserable people in the worlde? so that if a man would bee so incredulous that he would not belecue the scriptures, and promises, and threatens of God, contayned in them towards that people, for those causes, yet when the whole worlde doth witnesse these thinges haue beene so effected in so many generations, no man can be so impious to denie it. And this he performed, not only to that people in generall, but euen to the very particuler me of that Nation, as their Priests, Kinges, and other priuate persons. Who was so highly honoured, and exalted of God, as *Moses* their Priest and Captaine? was he not borne of meane parentage of the tribe of Leuie? what patrimonie had hee left Exod. c. 2. v.  
him

2. Par.c. 23. him, what title had he to be so greate a  
Exod. 2. man? was he not condemned to death,  
before he was borne? was he not com-  
mitted to the waters to bee drowned?  
was hee not enforced to forsake his  
Exod. c. 3. 4. 5. frendes and renounce his countrie, to  
7. 8. 9. 10. 11. get his liuing among strangers by kee-  
ping sheepe? And yet how was hee  
aduaunced, honoured and exalted of  
God? what miraculous and wonder-  
full priuiledges did hee graunt vnto  
him? howe did he appoint him Captaine  
and Conductor of his people? what vi-  
Exod. 7. ctories and conquests did hee giue him  
ouer *Pharao* and his *Egiptians*? howe  
did he ordaine him, not onely superiour  
to deprive him of his riches, life, & peo-  
ple, but (to vse the words of God) *con-*  
Exo. Num. etc. *stituted him the God of Pharao, Constitu- te*  
*Deum Pharaonis*, what misteries and se-  
crets did he reueale vnto him? how did  
Exod. cap. 11. he chuse and elect him alone among so  
et 17. &c. manye hundred thousandes to conduct  
his people to the lande of promise? And  
Numerca 20. yet notwithstanding all this, when hee  
cap. 27. shewed but one act of irreligion & want  
Deut. c. 33. of duty at the waters of contradiction, he  
was

was for the same preuented by death, and neuer entred in, and *Iofue* was chosen to bee their guide. So it happened to *Noe*, to *Abraham*, *Loth*, *Iacob*, *Iofue*, *Gedon*, *Sampson*, and the rest: Religion was their exaltation and honour. Thus it was, and chaunced both to rulers and subiectes of that people, as to exemplifie in their Kinges, whose prosperities, and harde fortunes, and the causes of them were most knowne and famous. What comparison was there betweene the felicities of the religious & irreligious Kinges of Iuda? howe honourable and prosperous vvere the raignes and regiments of their religious Kinges, *Dauid*, *Asa*, *Isaphat*, *Osias*, *Jonathan*, *Ezechias*, and *Iofias*, if they be compared to the lamentable dishonors and miseries of their irreligious Princes, *Saul*, *Roboam*, *Abias*, *Ochozias*, *Amasias*, *Ozias*, and the rest that vvere impious? Howe shorte and impotent vvere these mens regiments and kingdomes? howe little vvas their glorye? howe greate their ignomye and dishonour? when contrarie, how long and

Gen. cap. 7.  
Iudic. cap. 8.  
cap. 6. 13.

1. Reg. 2. 7.  
Iof. 24.

Gen. 17. 22  
28 35. 43.

Exod. 1. 2. 3  
&c. 7. 8. 9. 14  
Psal. 98.

Iof. 7. 9 14.  
Malach cap. 1

1. Reg. 5. 17. 8

3. Reg. 11. 14

2. Reg. 15.

2. Paral. 16

17. 21. 22. 36

4. Reg. 1. 13

vit. 17.

Ierem. c. vit.

Iud. 1.

Ierem. 1. 18

19. 20. 27 &c

ample



ample were the Empires? howe noble, and glorious was the honour of those religious Princes? Such like were the successes, and adventures of the irreligious Kinges of Israell, that falling from God and true Religion, fell to Schisme and Idolatry; they were but eightene in number, and tenne of them were miserable slaine, *Nabath, Ela, Zamri, Achab, Ioram, Zacharias, Sellum, Phacee, Osce*, and the Scepter and Regiment was nine times translated from the families of the Kinges: No family of them continuing the kingdome aboue the fourth generation, that the curse and malediction of the irreligious might be imposed vpon them; and there was but one onely familie of all those, which enioyed it so long, and that was of *Iehu*, which drewe nearest to true Religion, for he ouerthrewe the Altars, Idols, and idolatrous places of the Idoll *Baal*, and put his Priests to death. And although the Kinges of Israell descended of the same linadge of *Abraham*, as the Kinges of Iuda did, and were for number of people, farre aboue them beeing ten tribes, and the Kingdome of Iuda only

Gen. cap. 15.

xod. 20.

Reg. 9.

p. Reg. c. 11.  
kc.

only two; yet howe were the irreligious  
**Kinges** of Israell tossed, turmoyled, and  
 led captiues more then the other? howe  
 were they alwaies inferior, & their king-  
 dome of lesse continuance? The enemies  
 of Religion, *Balibasar*, *Aman*, and others,  
 came to vnnaturall endes, and were la-  
 mentably depriued of all dignities, and  
 life it selfe. So in the time of the Macha-  
 bees, it came to passe with the fauourers  
 of Religion, and contrary with the irreligi-  
 gious enemies and persecutors thereof.  
 Such relation may bee made of the pro-  
 ceedings of other children of *Abraham*,  
 descending of *Cetur*, and from his sonne  
*Ismael*; those which were vertuous and re-  
 ligious, flourished as the others did; and  
 their persecutors were dishonourable.  
 And that it might be euident to all poste-  
 rities, that the promise of God is true,  
 that he rewardeth the Religious, and de-  
 baseth the Impious, the most holy and  
 religious Patriarke *Abraham*, when there  
 were many more potent and mighty then  
 he, yet because he was so religious aboue  
 he rest, God promised for that cause, to  
 make him the father of many Nations; and wee  
 see

1. Macha. etc.

Ioseph. lib. 1.

antiquit. c. 27.

Diodor. Sicu.

lib. 3.

Plin. l. 6. c. 28.

Strab. l. 16. etc.

Plin. l. 6. c. 38.

Fazel. dec. pri-

or. lib. 8.

2. Paral. 8.

1. Machab. 2.

Dion. lib. 1.

Gen. cap. 25.

see how manie Kings and might  
ces haue descended from him.  
the ancient Kings of Iurie and I  
of Arabia, Ethiopia, Idumea  
Colchians, that most potent  
Prince *Pret Lame* of Iude, and all  
an Kings are either his spiritual o  
ral posteritie. And as a memori  
discent, from *Abraham* and no  
religious ceremonie, the inhat  
the Christian Empire of *Pret Lam*  
cumcyfed, as also diuers other  
approued writers are witnes. *A*  
doubteth but many potent int  
irreligious Princes, as Turkes,  
bians, although for them sel  
their owne iniquities and irrel  
neither deserue either temporal  
tuall blessings of God; Yet bec  
were(as some suppose) the car  
dren of *Ismael* & *Eſau* the offspr  
*brabam* and *Isaac*, although in he  
tures they are deprived of some  
fauours, graces, and preemine  
commaunded to be cast out,  
no inheritaunce, yet that they  
and enioy there temporall fel

Ca'u. 1. lib. 2.  
cap. 9.

Gen. b. Chro.

l. 1. pag. 56.

Ottel in The-  
atr. &c.

Francis. Alu.

med. n. 1. 2. 9.

103. artic 4.

Postel in cōp.

Cosmograph.

Maff. hist. l. 3.

Gen. cap. 22.

Gal. c. 4.

Rom. 9.

Gen. 26. 27.

possessions from the temporall benedictions of their religious auncestors *Abraham* and *Isaac* and the promise of God vnto them; for concerning *Ismael*, God said vnto *Abraham*, *Sed et filium ancilla &c.* Gen. 21. 6. But also I will make *Ismael* the son of thy handmaide a great people: which the Angel after promised to his mother *Agar* in the same wordes; such was the benediction of the religious *Isaac* to his Irreligious childe *Esau* in temporall thinges, when he was deprived of some spirituall graces, and inheritaunce. And this may bee a title of such Infidels to their worldly prosperitie, by the religion of their auncestors, for their owne impietie neither meriteth spirituall or temporall fauour.

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THE

THE TEMPORALL HONOUR  
*and dignity of Religious Catholike Chri-  
 stians most commonly greatest,  
 and their afflictions least.*

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¶ CHAP. XIII.

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**A**ND touching true beleeuing, and Religious Catholicke Christians, how much they are blessed of God, both in heauenly and earthly benedictions: as also, to let the glorye of our Religion alone, which only shineth in all the world, howe miraculousslie haue we from the beginning beene raysted, maintayned, and aduaunced, maugre the might and malice of all enemies & persecutors, though neuer so many, malicious, and mightie: howe haue they beene conquered and their pride and puissance depressed: how haue we preuayled, howe longe, howe large, howe great and wonderfull haue our honours, titles, prosperities, & preeminences reigned & ruled in the world? What Empire of the Assirians, Persians, Grecians,

Grecians, Pagan Romanes, Turkes, Tartars, or any other hath so endured? which of them all was to be compared vnto it in power? And to omitte no time, although God hath afflicted Christians in these latter daies for their want of dutie in Religion; yet when Infidell, and Irreligious Princes at this day are so mightie and potent, as that great Christian of Iude, Emperour ouer threescore and twelue kingdomes. And the Georgians, so called of *S. George* their patrone in warres, a people so potent that they are a terror to the Turkish Empire, and admitted to performe their pilgrimage to the holy Sepulchre in Hierusalem, in the direction of the Mahumetans, with their banners displayed, and free from tribute. Or who will compare with the Catholicke & Religious King of Spaine, whose regall reuenewes, much exceede all the vniust and tyrannicall Taxes, Tributes, and Impositions of the Turkish Emperour? his Countries, and Kingdomes are greater, and exceeding the others, his subiects more honourable, his proceedings more noble. What high Priest

Septem. Cal  
l. de morib.  
Relig. turc.  
cap. 21.

euer either amonge the Iewes, Gentiles,  
 Mahumetanes, or any professors of Reli-  
 gion, so reuerenced, renowned, honored,  
 and potent, as our Catholique Christian  
 Popes of Rome, so many hundred yeares  
 exalted aboue the Emperors themselues,  
 and exercising Iurisdiction and authority  
 further then euer any other Prince spiri-  
 tual or temporal did, euen ouer al Coun-  
 tries in the worlde? How miraculouſlie  
 haue all enemies that in any time or place  
 opposed themselues againſte that ſacred  
 Iurisdiction of Rome, been ouerthrowne?  
 The Iewes ſo pitifullie diſperſed, the pa-  
 gar Emperours, all that perſecuted it,  
 liuinge and dyinge in miſeryes and diſ-  
 honors, as the hiſtories of all to *Conſtan-*  
*tine* are witnes. Howe did thoſe inſolent  
 and proude congerours of the worlde,  
 that killed and conquered whome they  
 woulde, giue place to the poore Religi-  
 ous Succeſſors of Saint *Peter* a Fiſher, a  
 theyr Prophetesse *Sibilla* had foretould  
 them? Howe were they that were con-  
 queroures of the mightyeſte, vanquiſhed  
 of the meaneste? Howe haue  
 Aduerſaryes and perſecutors ſpiriti-

a. ſeb. Ruff.  
 iocrat. &c. in  
 liſt.

ſibil. apud  
 ſact.  
 ſirm. de diu inſt

or corporall, internall, or externall that  
 euer opposed them selues against it been  
 subdued and ouerthrowen? as I haue  
 cyted before, almoste an hundred true Epist. Apol.  
 or reputed Emperours before *Constantine*.  
 What hereticall Emperours of the Ar-  
 rians, Eutichians, Iconoclaustes, or I-  
 mage breakers, Monotholites, Mani-  
 chees, Armenians, as *Constantius*, *Valens*, Euseb. hist.  
*zeno*, *Anastatius*, *Heraclius*, *Constance*, *Iusti-* Ruff. hist.  
*man*, 2. *Philipicus*, *Dardanes*, *Leo Isauri-* Socrat. &c.  
*cus*, *Constantinus*, *Cropronimus*, *Leo Cro-* Fox. to 1. Mon.  
*pronimus*, *Leo Armenius*, *Michael Dalbus*, Cæsar. Bar. to.  
*Theophilus*? How haue the Gothes, Vise- to. 2. 3. 4. &c.  
 gothes, Ostrogothes, Vandals, Fran- Plat. vit. Pont.  
 kes, Angles, Mahumetanes, Turkes, S. Anton. hist.  
 Tartars, intuated and persecuted it? Phil. Berg. hist.  
 Howe manye Irrelygeous Chrystyane Epist. Apolog.  
 Kinges, suche as I haue recoumpted sup &c.  
 in Englande and other places? Howe Pantal. Chrō.  
 manye Arche-hereticke Seauen Hun- Epist. Apolog.  
 dred in number as I recited in the same Bern. Lutzeus.  
 place, and yet as I haue shewed before, Catal. hæc.  
 notwithstanding all these enemyes and Geneb. Chrō.  
 afflictiones, the Catholike Temporall lib. 4.  
 Prynces thereof, are the Mightyeste, Hof. Lind.  
 and moste Honourable in the worde, Prateol.  
 Pantal. fruct.  
 Lauat. Lypsens.  
 Caluinus l. 2.  
 Casp. vl. lib.



and the Popes spiritual iurisdiction three times greater, more noble and ample, then euer any was, either among Heretickes, Infidels, or the Iewes themselues, when they obserued true Religion: Contrariwise, let any man peruse the state & conditions of those countries of Christendome, that are fallen to Heresie, and become irreligious, and he shall perceave them to be in most dishonourable tearmes, both for temporall, and spirituall rule; the iurisdiction of none knowne or acknowledged out of one little Countrie or Prouince, and those which be the greatest aduersaries of our Religion, to be in the most pittifull, poore, and vncertaine case of the rest. And least anie Atheist, Epicure, or wicked Politicke shoulde say, that although the state of the Religious is such, and so honourable as I haue described in the time of peace, and prosperitie, yet in the winter stormes of aduersitie, and persecution, vwhen those Popes that bee nowe so glorious, were so often and many in number put to death, when the whole Clergie vvas persecuted, when euery Religious Christian

biection answered.

stian was odious, when so many thousands of Martyrs were put to torments, when we were deprived of honours, riches, liberties, liues, and all preferments, as we haue beene both by Iewes, Pagans, and Heretickes, our glory was nothing at all, but we were wholly oppressed with miseries; I haue already shewed, that euen in such times, the honour and glory of the Religious, which were persecuted, was farre greater, then of their persecutors, and that euer in the ende, the victory and triumph was ours. And to giue examples in this case; neuer any thinge amonge the enemies of Christ, was so famous and renowned in the worlde, as the Empire of Rome, and their Emperours before *Constantine* the christian Emperour. Yet let vs but compare the most persecuted Religious people, which were the Popes of Rome, with the gallant flowers of fortune, and my sentence will be true. The Popes of Rome were then esteemed of impious Polytickes, to bee the most vnfortunate and depressed people, no friend, no humane force to defende them, the lawes againste them,

their enemies and persecutors (vvith whose felicitie I compare them) were the absolute commanders of the worlde, and contended with all force, policy and tyranny they coulde, to abandon the name of Christ, and his Religion, and all professors thereof, principally the Popes of Rome, and put them to death; And yet doe what they coulde, the true glorie of the Romane Popes at that time was greater then the glorie of those Romane Emperours, all Histories, Martyrologies, Calenders, and Recordes will beare perpetuall witnesse, their liues and honour were thrise as longe, and yet they were olde before their election, and consecration, and though the life of them all was sought, and moſte of them dyed actually in Martyrdome, yet the number of their enemies and persecuting Emperours that dyed miserably, and with reproach in the ſame time, did three to one exceede them: for from *S. Peter* to Saint *Syluſter* honoured by *Conſtantine*, there were 31. Popes, and thoſe aged men, and yet of them not aboute 25. or 26. actually put to death. And of the Emperours

ell. Chrona.  
antal. Chrō.  
ol. pontif.  
uſt. hiſt.  
uſ. hiſt.  
ox. 10. 1. Mō.  
lat. de vit.  
ontif. Catal.

perours the lustie Gallants of the worlde Pontif. nu  
 either trulie chosen, pretended or re- edit.

puted, there reigned in the same space  
 almost an hundred Romane Emperours,

and all they, excepting eleauen or twelue  
 at the most, were slaine, and miserablie

put to death, and the others which esca-  
 ped those violent ends, dyed in greater

wretchednesse then those religious Popes  
 they persecuted. And the names of the

Popes are honorable, both in heauen &  
 earth, and the names of the others either

dishonourable or not remembered at all.  
 And least any should be so vaine to sup-

pose that the miseries were onlie priuate  
 to the Romane Emperours, he shall see

howe they were common calamities to  
 all our enemies: of the Iewes all the

vvorlde is a vvitnessse to this daie, and

I vvill declare hereafter. The Sena-  
 tors of Rome vvere next in degree to

the Emperours thereof, and second in  
 honour and reputation to them, & those

which persecuted religion mozte in that  
 time; And yet howe often were they

themselues most vilie vexed and persecu-  
 ted of their Emperours fourteene times at

Hieron in c  
 Zachar.  
 Chrsost. l.  
 contr. Ger  
 &c.

Tract. 2. in

the least in the same space, by generall  
 : Bar. An- persecutions against them, wherein they  
 to. 1. 2. 3. were violently entreated & put to death  
 b. histor. by *Tiberius, Caius, Nero, Domitian, Hadrian,*  
 : histor. *Commodus, Septimus, Caracalla, Marinus,*  
 ruin. *Heliogabalus,* and other Emperours, that  
 l. 1. 6. & c. in one day at Rome were pittifully put  
 f. lib. 7. to death by *Claudius* ther owne Emperor,  
 hist Rom 35. Senators, and 300. Knights. So like-  
 58. wise the inferiour Aduersaries of our Re-  
 on. tom. 1. ligion, howe many thousandes of them  
 ll. executed by most cruell and vnwonted  
 deathes, by their owne idolatrous and  
 irreligious Emperours: some drowned,  
 some buried aliue, some mured vp in  
 wals, others hauing their eies pulled out,  
 others pulled and cut in peeces, others  
 ul. lib. ad cast to beastes in spectacles, and manie  
 ul. & in hundred thousands violently consumed  
 and destroyed in the same space.

And to speake of those most insensue  
 on. c. 61. enemies of all Religious Christians in  
 umet in ran. c. 54. these latter yeares, Mahumet and the  
 p. 65. 66. successors of his impious gouernment,  
 43. & c. although worldly happinesse, and carnal  
 pleasure is the felicity they expect, either  
 in this, or in any other life, yet howe  
 strangely

strangely haue they beene punished and afflicted, especially at such times as they raged most against vs? what a filthy and beastly life did their first Author *Mahumet* leade, euen by his owne confession? with what vnnatural diseases was he tormented? howe beastly and shamefull was his death? howe ignominious and odious was he euen to his owne friends and followers longe after his death? how horrible, odious, and vnnaturall vvere the liues and deathes of all his next and immediate successors, *Alys*, *Eubocora*, *Homar*, *Osmenus*, *Mahumetes* the second, *Alys*, *Muamias*, and others, the first ordayned of *Mahumet* himselfe, violently oppressed & deposed, *Eubocora* poysoned to death, *Homar* murdered of his seruant, *Osmenus* killed himselfe, *Mahumetes* violently and vnnaturally slaine, *Alys* trayterously murdered, *Muamias* so afflicted with scismes and sectes in that profession, that hundreds of Camelles were not able to carry the writings of such as rebelled against him. With what dishonorable & vnseemely conditions vvas their moste potent Prince, and our greatest enemie

*Amuathus*

Blond. lib.  
Plat. Pom.  
Læt. Eutro  
l. 18. Sab. &  
hifit turric.

*Amuathus* enforced to conclude a truce with *Iustinian* the seconde? howe miserably vvere 200000. of them soone after killed in Siria? howe shamefull vvas the retire of *Zuleman* from the Thracians, & Bulgarians, about the same time? were not three hundred seauenty five thousand of their souldiers slaine at once by the Spanyards and French in one battaile? vvhat strange conquests and victories did inferiour religious christi-an Captaines, *Ogerus* Duke of Denmarke, *Godfryde* of Lorrayne, and others, obtrayne against their most puissant and mighty Princes? howe did other base and contemptible men afflict them? was not *Barazethes* the first, their great Emperour subdued by *Tamberleyne* that barbarous and Rogish Scythian, lost two hundred thousand souldiers, was taken prisoner, closed vp in a Cage of Iron, led vp and downe in Chaines, and made a foote stoole for a theefe to treade vpon his backe, when he went to horse? was not his wife abused before his eies, hir clothes cut off from hir backe, and hir vvhole bodie left naked from the nauill

Blond. lib. 10.

dec. 1.

Sab. En. 5 l. 7.

Sige. hift.

AEmil. lib. 2.

Sabel. Tyr. li.

1. cap. 17.

Krants. lib. 5.

cap. 14.

Egnat. hiftor.

Sabel. Pantal.

in Chron.

nauill to the foote, and did not hee kill  
 him selfe in open spectacle? vvas not  
 their Emperour *Orchanes* murthered by  
 his owne Vncle? their Emperour *Moy-*  
*ses* violently killed of his naturall Ne-  
 phewe *Mahumetes*? and *Baiaxethes* the se-  
 conde poysoned of *Selimus* his ovvne Matin. fur  
 sonne, and *Mustapha* the onelie lawe- hist. hunga  
 full and true heire of *Solyman*, most vn- lib 7.  
 iustlie, and vnnaturally murthered by  
 his Father, and in his presence? and so  
 of others, besides the ordinary and v-  
 suall murtheringe of Brothers after the  
 Fathers death, as *Orchanes* that killed  
 his three brethren, *Amurathes* put his  
 onely brother to death, *Baiaxethes* kil-  
 led his seauen brethren, and so of o-  
 thers, and all these of late, since, and  
 in vvvhich times, they haue persecuted  
 our Religion most. And if wee peruse  
 all Histories, and Antiquities, vvee  
 shall evidently perceauē, that when-  
 soeuer those irreligious Infidelles haue  
 preuailed against vs, it vvas eyther in  
 time of irreligious heresye, or some  
 such negligence, and disobedience  
 in Religion, for vvvhich vvee vvere  
 iustlie



dlib. 4. iustly afflicted, *Heraclius* the Emporor be-  
 2. came a Monothelite heretike, & *Mahomet*  
 l. 8. c. 18. with his Sarracens inuaded Hierusalem,  
 2. et 5. Damascus, Egypt, parte of Affricke,  
 and. in Rhodes & the Iles adioyning. *Vitrza* king  
 of. of spaine was a licentious and irreligious  
 p. Bergō. Prince, and permitted Concubines and  
 other impious abuses, and at the same  
 ton. hist. time the same Sarracen infidels inuaded  
 al. in Cro. thatkingdome, and possessed that many  
 Europ. hundred yeares. The Emperours of the  
 5. East irreligioulye behaued themselues  
 d. lib. 6. to the Sea of Rome, and Emperour *Nice-*  
 1. *phorus* became Tributorie to the Sarra-  
 l. 1. c. 2. cens, and his successour *Theophilus* vvas  
 5. Pantal. twice conquered, Hierusalem Candy,  
 on. Sab. and part of Asia was subdued. The Gre-  
 . l. 8. cians fell to schisme, and diuided them-  
 g. in Cro. selues from the Romane iurisdiction, and  
 Blond. *Mahumetes* the Turkish Emperor inuadeth  
 10. those countries, subdueth 12. kingdomes,  
 and hist. 200. cities, & violently taketh Constan-  
 p. Bergō. tinople in their great festiuity of Pente-  
 on. cost, and conning of the holy Ghost, a-  
 al. in bout whose procession they are in error,  
 on. miserably killed *Constantine* their Empe-  
 it. 3. ror, and possesse their Empire. *Martin Lu-*  
 and hist. ther  
 om hist.  
 in Chrō.  
 . Iou. hist.  
 ster in  
 on.

*ther* beginneth his vnhappy heresies, and presently vpon that irreligious reuolte, *Solymanus* Emperour of Turkey inuadeth those Countries, taketh Rhodes, and Belgrade, those two propugnacles of Christendome, inuadeth Hungary, slewe *Lodowicke* King therof, possessed Buda chiefe city of the Kingdome, besiedged Vienna with 250000. men, and since that irreligious apostasy and by meanes of it, hath often and pittifully afflicted Christians. So that the afflictions wee haue receaued from those infidels, proceeded from impiety, and irreligion, and whensoever we were religious vnto God, we preuailed against them, which is manifeste in the state of christians euen in this time, for as we see those countries and kingedomes for their irreligious heresies and schismes are become vassals and in subiection as I recompted before in the religion of the Iewes before Christ; so contrariwise those Kings, Princes, & countries of Christendome, which haue remained free from those irreligious defectes, neuer flourished more. And to exemplifie in the Catholicke kinge of Spaine in all

Fox. to. 2.  
 Graff. in his  
 in Henr. 8.  
 Stowe hist.  
 in Henr. 8.

all these times his Subiectes and Count-  
 ries (excepting the miserable fleemish)  
 haue beene free from these vnhappie  
 and irreligious dealinges, and vwhen  
 was the condition thereof, so honou-  
 rable? in what age vvere the Spani-  
 ardes accounted such conquerours and  
 souldiers in the vvorlde? when was  
 their fame and honour so great? are not  
 his Dominions and Kingdomes, greater,  
 richer, more ample, and honorable, then  
 the possessions of anye Infidell in the  
 worlde? hath hee not in these very times  
 when the irreligious partes of Christen-  
 dome haue lost and bin infested so much,  
 wonne, and lawfully vnited vnto him,  
 more, mighty, richer, greater, and  
 more glorious, nations, then any Infidel  
 is owner of, or any irreligious Prince or  
 state of Christians enioyeth, as the King-  
 domes of Castill, legion Tollet, Hispalis,  
 Murcia, and Luzia, and the Prouinces  
 adioyning, Burgundy, and the 15. pro-  
 uinces the Canary Ilands, Sardinia, Syci-  
 ly, Naples, the Dukedome of Myllane,  
 Portugall, the Philippine Ilands, so many  
 vaste and rich cuntries of America, the

East and West Indiās, obtayned & wone by the 3. last catholike & religious kings of Spaine, *Philip 1. Charles 5. and Philip 2.* & in that time whē the irreligious places of Christians haue losse so much, and yet what other christian warres haue beene, which they haue not defended.

And if it were lawfull to make free comparisons of these latter daies of protestants, and compare the estate of the countreyes, where the protestantes haue persecuted, and catholikes haue been afflicted, it woulde bee no difficultye to proue, that the glorie, honor, and temporall felicity of the persecuted religious Catholiks, haue far exceeded the pompe and prosperity of their persecutors. But so much as I neede to craue leaue to doe for Englande, it apeareth alreadye in my epistle. And I am assured there is Epist. Apolo no protestant in our nation, but (settinge the loue of his Abbey-liuynge aside) woulde wishe the estate of his countreye for Honor, Riches, Strength, Order, Friendshippe of Forreine Nations, loue and vnity of Nobility & others, and al other honors and blessings of a Christian Kingedome

kingdome were no worse nowe, then it was in the 22. yeare of king *Henry* the eight when he reuolted, If he either consider Clergie or layetie, nobility or commonalty, or let vs viewe the number of religious and catholicke Priests which a boue 100. in her maiesties time haue suffered death for this quarrell; Looke into the liues and deathes of ministers, and for that 100 of martyrs you shal finde 1000 and more ministers dying infamous miserable, and beggerly deathes, for most wicked and vnnaturall offences. Looke into those ministers that haue bene beste of life, and in greatest fauour, with Prince and subiects, and we shal finde that our banished religious catholickes doe surmount them, we haue by forreigne Princes rewarded with honours of Cardinal, Bishoppe, and all inferiour dignities, we haue had more publicke professors of diuinity in other vniuersities, then all Englande hath had at home, our Priests religious men, and namely the fathers of of the society of Iesus, most odious in England, haue bin in higher reputation, with the greatest princes of the worlde  
in

in straunge countryes; then the higheſte Arche-biſhop of proteſtants in England, hath beene with his naturall Soueraigne. And ſuch is the ordinarie and common ignominy and diſhonour, to be reputed a Miniſter in the Engliſh Church, that I ſuppoſe very few, or no Catholike Prieſts of that nation, woulde change their honour euen in England, with ſo baſe & infamous a generation. What the wealth, riches, and other bleſſings be, which the Proteſtants haue, that wee want, for all this time of perſecution, and empoueriſhing religious Catholickes, I thinke no man perceaueth ſo manifeſt a diſtinction, and yet the charges, taxes, and impoſitions, which haue beene impoſed vpon vs, are 20. times greater, then thoſe vvhich Proteſtantes haue taſted. And if the eſtate of Catholickes in Englande vvhether they are perſecuted is ſuch, how glorious is it in Catholike nations, where they are honoured, if the times of perſecution and Irreligion, haue done vs no more diſhonour? what glorie will Catholike and Religious times affoorde vs? if our ovvne contrie Proteſtant Hiſtorians can ſo little

K

diſgrace

disgrace vs, as the history of *Stowe* and others will witnesse, what commendation and credit wil Catholickes and Religious Cronicles, both at home, and abroad, yeelde vnto vs? so that we see, what honour, glory dignity, or excellency soeuer it is, which a man maye, or can desire to haue, either spirituall, or temporall, in this, or in the life to come, if it is a pleasure, or preferment to a reasonable creature, such as may be wished or enjoyed without sinne, Religion is the mother of all.

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**THOUGH THERE SHOVLDE BE**  
*no reward for Religion after death, yet the*  
*state of the Religious is to be preferred*  
*before the Irreligious.*

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¶ CHAP. XV.

---

**Y**E A if we shoulde yeelde so much to this franticke and brutish humor of Irreligious epicures, to say this Question of Religion is doubtfull ( as there is nothing

nothing more certaine, then that man oweth Religion vnto God) yet we shall perceiue the Religious state euē in worldly and temporall happinesse, farre to exceede the condition of the Irreligious, & that these are drowned and plunged in greater and deeper miseries, then the others. For what vn happines or infelicity can be imputed to professors of religion, if they should be in error? al the pleasures and delightes which can be conceaued to belong to man, consistiſt of a soule and body, must of necessity be spirituall, belonging to the first, or temporall proportionate to the seconde. The spirituall delights, must needes be the vertues and perfections of the soule, which onlie the Religious enioy, and whereof the others are deprived; thus the greatest happinesse is had of such as approoue Religion, and the ennemies thereof haue loste it, as for thinges of delight appertayning to the body, if they bee entangled with sinne, they cannot bee accounted pleasure as before, but rather a double torment to the guiltye conscience of those vvhich for the repose



and rest of delight, offer a violence vnto nature, and yet this is only that wherein the Irreligious can exceede, and his excesse is in his owne affliction: for I haue proved beefore, that actually whether there is any religion or no, that all other externall thinges which may be accounted goodes, of the bodie, fortune, or any extrinsicall preferment, as Riches, Honours, Peace, Rule and other prerogatiues of glorie, dignity, & such delights, haue euer beene more peculiar and proper to the Religeous, then to the Impious. And that this Irreligious generation which onely seeke for ease and pleasure, and to bee free from myseries, by many degrees haue euer in this life beene more afflicted then the reste. If it hat euer chanced so in former times, though wee shoulde denye the prouydence of God, to doe the lyke in future age yet if all thinges were ruled by fortune and came by chaunce, fortune is as ! to fauour professors of Relygion h after, as heretofore. And naturall son teacheth vs that of necessity it must bee soe, for there neuer was anye

cure, or Atheist, so impyous and prophane, but by reason he should graunt the opinyon of all the worlde, and professors of a God and Religion, at leaste to bee a probable sentence, thus his owne opinyon coulde not bee voyde of feare. Then lette vs constitute a Religyou, and Irreligeous Man, in the same estate of Healthe, Sicknesse, Riches, Pouertye, Honour, Disgrace, Pleasure, Myserie, and the lyke: hee that professeth there is a God, by whose prouydence all thynges bee ordered, whiche is Infynite in Power, Vnmeasurable in Goodnes, and cannot committe Iniustice: If hee bee in Healthe, Riches, Honour, Pleasure, and state of reste, his comforte, and delyght is encreased, and doubled, to consider that as hee infallible supposeth, his GOD vvhome hee serueth, can, and will preserue him in that estate; so likewise deliuer him if hee bee in the aduerse callinge of sicknesse, disgrace, pouertye, persecution, and other miseries, and if not, yet for his patience hee will rewarde him. Thus his

K 3. pleasure

pleasure is enlarged with iustlie concealed truste of continuance; in miserye his affliction healed with hope of deliuerie, or retribution for perseueraunce. These comfortes and delyghtes cannot bee graunted to the Irreligious, haueinge no hope eyther of continuinge and encreasyng his pleasures, or abbreviatinge his afflictions; but hee is vexed with the contrarye infelicite, alwayes in feare and daunger to bee depriued of his good, and perseuer in his aduersity, which experiment although it be verified in the whole age of men, yet more [appeareth in the decayeing tyme, when the Religious perswadeth himselfe the ende of all his myseries is at hande, and his greatest ioye is to beeginne, when contrarie-wise the other, is inuaded with a double infelicite, one to loose his delights, and the other to enter into greater tormentes which in the whole circuite of the Religious life bringeth a doubled consolation; and that in respect of the hoped happines after, so much greater then all pleasures & delights which any epicure c  
ha

haue, by howe much the infinyte goodnesse of God, to be possessed of an immortall Soule for euer, exceedeth the shorte and temporall vncertayne pleasure of the sensible man. For although these ioyes in them-selues shoulde not bee obtayned, yet, seeinge the delight and pleasure of the will is framed more or lesse, accordinge to the Apprehension and Iudgemente of the vnderstandinge, by which it is mooued and taketh delighte, the ioye of an vncertaine felicitye and happinesse conceaued as certaine, and so proposed to the will, engenderethe as greate a delectation, as that which is certaine doeth: for externall obiects mooue not the internall powers of the soule, wherein delightes are engendered, as they are in them-selues, but as they are conceaued and apprehended of those faculties, and so of grieve and affliction, because beinge extrinsecall, and not in the vnderstanding & wil of them-selues, but by apprehension & iudgement, they moue not but after the same māner, by which they are receaued & made present. Therefore

K 4

seeing

seeing there is no proportion betweene the delightes of the one and the other, either in respect of the thinges themselves whereof the delight must arise, or the proportion of man, which doth, and muste enjoy them, or the time of their duration, whether there is any God and Religion or no, yet the condition of him that professeth Religion, euen in that respect, for which the other doth denie it, (which is onlie to liue in delight and deuoyded of affliction) is to be preferred. And to this the experimented practise of so manye Kinges, Princes, and Potentates, both of England, and other Nations, which haue voluntarily forsaken their certaine and greatest temporal honours, preferments, and delightes, to enjoy the consolations of the Religious, and so many thousands which haue forsaken the corporall pleasures which such Epicures desire, and liued in desarts where they could not bee possessed, but only spirituall comfortes must be their hope, haue yeilded euidence, where the comfort of gaining heauen, & aucyding hell, haue turned their troubles into ioyes. As contrarywise the  
 beausti

o. hist.  
 iu. Sar. &c  
 odor. hist.  
 .hist. Ang.  
 3. 4. 5.  
 .to. I. Mō.  
 ion. in vit.  
 eg. I. Dial.  
 in vit. Sāct  
 pol. &c.

beastlie and epicureous life of prophane and irreligious men, ioyned alwaies (as it can neuer be free from doubt) with continuall feare of so great a losse as heauen, and such dread of damnation as is in hel, cannot bee accounted a pleasant state, though euery one shoulde bee as potent to procure, and as wanton to possesse himselfe of pleasures, as euer any *Heliogabalus* was. For daunger of the greater paine expelleth the lesser pleasure, and feare of eternall torment, would frustrat a momentary delight. So that howsoeuer the euent shoulde prooue, the professor of Religion hath made the better and more pleasant choise; and in no state delight can chance to man, if worship vnto God be not regarded. And whosoeuer desireth to liue at rest and haue delight, either in this or the life to come, must not be forgetfull of that dutie: Whereupon *Plutarch* the Philosopher not onlie was of *Plutarch.* this opinion, but wrote a booke intituled, *That no man could liue a pleasant life in the opinion of Epicurus*: and these are sufficient for this purpose. For although I doubt not but in these licentious daies, manie  
volup-

#### 154 THE RESOL. OF REASON

voluptuous and carnall menne forget-  
full of the dignytie of humane nature,  
both in respecte of feare of punishment  
due for theyr iniquities, as also that they  
mighte more freelie without restraynte,  
wallowe themselves wholly in delights,  
wishe in will and affection, there ney-  
ther were Religion due to God, or Re-  
uenge to the Irreligion of man, yet I  
cannot be perswaded, that any vnder-  
standinge can bee so sottishe in iudg-  
ment to denie it.

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*Of the Absurdities, which the Irreligious  
must grant.*

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#### THE XVI. AND LASTE CHAP- and Conclusion.

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**F**Or (to come to conclusion again  
this Godlesse Generation,) w  
Iudgement, or Vnderstandinge, o  
ny priuate or particuler voluptuous;  
(for no others euer were Agents in  
cause,) can dare to enter into that

tence, which all learned and reasonable menne in the worlde, in all ages, and places haue condemned for moste impious & vnreasonable, all schooles, vniuersities, societies & companies professinge knowledge, haue exploded for the greateste detestable wickednesse: which all Patriarkes, Prophets, Priestes, Iudges, Sibils, Rabbines, Legists, Flamens, Archeflamens, Caliphes, Brachmans, all sorts of people, Christians, Iewes, Pagans, Mahumetanes, Catholikes, Heretickes. Philosophers, Poets, Magicians, Angels, seperated Souls, Deuils, all creatures, euen insensible things, by one meanes or other haue reprobued for the moste barbarous & vnnaturall disobedience, which can be iuuented. That which in so many thousands of yeares, in such diuersities of opinions & errors, in so many vaste and populous nations, in which all other impieties haue beene professed. Neuer any Kingdome, Countrey, State, Prouince, Citie, Towne, or Village practised: and by probable coniectures, neuer one particuler person, except franticke vvith pleasures, and distracted in minde



minde defended, but only a few ignorant, barbarous and beastly men made of sinne, and guiltie of theyr owne hell; wishinge for auoydeinge punishment. For what reason and vnderstanding can make denyall of that, which if he denieth, all authoritie, experience, sence, and grounde of reasoninge, and reason it selfe is denied? for whose denyall, not the leaste aparaunce of one Argument can be alledged, for whose approbation all Testimonies of God, and all creatures are certaine, which if it be graunted, and trulie practized, all truthes, graces, honours, dignities, and priuiledges belonging to man, naturall, and supernaturall, either in this life, or after death, are so certainly obtayned? if it bee denyed, all honours and immenities are lost, all afflictions, temporall and eternall are incurred, all absurdities graunted, all vt truthes affirmed, all veryties condemned. Sinne is vertue, vertue is sinne, sin must be practised, vertue may not bee lowed, nothing is sinne, nothing is vtue. Falsehoods, and contradiction: true, all learning reiected. No com

nity, Kingdome, Magistracie, Discipline, no Soueraigne, no Subiection, no Lawe must be receaued, no barbarous, tyrannycall, or licentious impiety omitted. Mans soule mortall, man a beast, many beastes better then man. And infinite more such absurdities, which directlie proceede from this blasphemous position (*Religion is not to be vsed*) if anie man shall be so senceles to affirme it.

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*The end of the first Treatise.*

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which to a people of a professed Christian Nation needeth not long probation, wherefore to bee briefe in this dispute, such is the vndoubted certainty of this sentence, whether we consider the excellencie and dignity of the doctrine it selfe, of the *Messias*, and sonne of God vvhich gaue it vnto vs, or the miraculous manner, whereby it was deliuered and embraced; or the basenesse, impietie, and most manifest errors of all other professions, the wickednesse of the inuentors, and disorders in inuenting and dylating them, that a man which will giue credit to any probable Argument, cannot call it into question. And he shall see these Testimonies not onely recorded by the holy wrighters, Prophets, Apostles, and Euangelistes, immediatly illuminated of God, but of our greateste professed enemies: emonge whome wee doe not oneie finde confirmed in generall the Religion of Christ, but almoste euerie particuler article and mystery thereof registred and allowed: as the Trinitie, Incarnation, the two natures of Diuinitie and Humanitie in Christ, the promise

of his comminge, his miraculous conception, natiuitie, life, deathe, resurrection, ascention, comminge of the holy Ghost, conuerſion of the worlde, the ende thereof, his comminge to iudgemente, his giuinge ſentence, the finall beatitude and rewarde of the vertuous, worſhippers of him, & eternall puniſhment of the wicked, and his enemies, and other miſteries of our beleefe teſtified & ratified of all kynde of Infidels, Iewes, Pagans, Mahumetanes, Brachmans, allowed by god himſelfe, apparitions, and witneſſe of Angelles from heauen, and all creatures vpon earth, the heauens and celeftiall bodies reioyceinge in his birth, the Sunne, Moone, all elements, and compounded things lamentinge his death. The Sunne againſt nature eclipsed, the Moone violentinge his courſe, the aire darkened, the earth trembleinge, rockes rendeing, the windes, tempeſts, Seas contrarie to their naturall inclinations performinge his commandements, Oracles ceaſeing, Idols fallinge, the deuils and creatures both ſenſible & inſenſible acknowledging and obeying him.

Sibil. apud  
Lact. firm. lib.  
2. 3. 4. & c. diu.  
inſtit.  
Mercur. Trif.  
in Dial  
Plat. in tim.  
Porphy. lib.  
de oracul.  
Mahumet. in  
Alcoran.  
Rabb. lib. de  
Chriſt.  
Suet. in Oct.  
cap. 95.  
Senec. l. rana-  
tur. q. c. 2.  
Plin. hiſt. l. 2.  
c. 31. c. 28.  
Calcid. in tim.  
Plat. de Stell.  
Dio. lib. 47.  
Plin. nat. hiſt.  
lib. 2. cap. 84.  
Suet. in Ti-  
ber. cap. 48.  
Dio. l. 57.  
Plutarch. l. de-  
fect. Oracul.  
Suet. in Oct. c.  
94. & 70. 29.  
Sibill. Lact.  
lib. 1.

L

Manie

many miracles to the same effect, & wicked spirits professed enemies of all pietie cast forth by authority, future contingēt things most certainly foretold, incurable diseases healed, blinde restored to sight, lame to going, deafe to hearing, dumbe to speaking, dead to life, whenin all humane reason & science of Philosophers, such effects are vnpossible to be performed by natural meanes, or supernaturally to be wrought of God, or any secondarie cause by his cooperation, to giue creditte and authoritye to falsehoode. The moste straunge and myraculous alteration in the liues of those embraced him, the wonderfull conuersion of the world vnto him, the rare and extraordinarie stil continuing punishments vpon those refused him. And these and such witnessles not giuen in obscure and base places onlie beefore simple and vnlearned menne, as Seducers vse to deale, but in frequente and publique places, at moste famous Cityes, beefore the mightiest and moste potent Prynces, King Tetrarches of Iurie, Syria, and of Nations, yea the moste wise Phyl  
pl

phers, craftie and subtile Magicians  
 of the world. Written and recorded not  
 onelie by the holie Prophets, Apostles,  
 and Euangelists myraculouſlie prooued  
 to haue beene directed and aſſiſted, and  
 neuer to haue written vntruth, or the  
 Patriarkes in their teſtament cited by O-  
 rigen, that liued within one hundred and  
 threſcore years of Chriſt as then extant,  
 and tranſlated forth of hebrue into greek  
 by *Procopius* eleauen hundred years agoe,  
 where euerye one of them prophesieth  
 moſt plainly of Ieſus Chriſt the Meſias.  
 And the generall conſent of the aunci-  
 ent Rabbines & expoſitors of holie ſcrip-  
 tures before chriſt, but thoſe which euer  
 were in higheſt account & reputation a-  
 mong the Gentils theſelues, whether for  
 learning and antiquitie, as *Soroaſtres*, *Her-  
 mes Triſmegiſtus* their moſt renoüed, or ſuch  
 as god had illuminated with theſe miſte-  
 ries, & liued as Prophets for the inſtru-  
 ction of that people, as ſo many of the Si-  
 bils as plainlie foretelling the miſteries &  
 proceedings of chriſt, of his diuinitie, hu-  
 manity, natiuity, life, death, comming to  
 iudgment, and other ſecrets of chriſtian  
 doctrine,

Origen.hom.  
 15.in Iofue.  
 Gaz.in ca.38.  
 Gen.  
 Rab.Ion.l.col.  
 Rabb. Abb.in  
 thren.  
 Rabb. Moyſ.  
 hadarf in cap.  
 1.41. Gen.  
 Rabb. harcad.  
 in cap. 9. If.  
 Rab.Da.Kinh  
 lib.radic.para-  
 phraſ. cold. in  
 c.4.Iſ.& Oſee  
 Rabb. ll.in ca.  
 47. Gen.  
 Rabb. Sim. in  
 cap. 10. Gen.  
 & Iob. 19.  
 Proclib. 2.&  
 3. in parm.  
 Plat. Mercur.  
 in parm.ca.&c.

**Lactant. firm.** doctrine, as if they had beene personally  
**l. 1. instit. diu.** present, and seene those thinges effected.  
**c. 6. l. 4. c. 6.** So did the Oracles and answers of their  
**Varr. lib. de** Gods, & were enforced so to do, as them  
**reb. diuin.** selues confessed, and not only to priuate  
**Cicer. lib. 2.** men, but to the Emperours and chiefe  
**diuin.** Princes. So doe, and did the moste au-  
**Virg. egl. 4:** thenticke Registers, and imperiall Re-  
**Suid. in Thul.** cordes, Wrightings, and Edicts of the  
**Porph. l. orac.** Gentile Emperours, as *Tiberius*, *Trasane*,  
**Plut. l. orac.** *Antonius*, and other princes, as *Pilate* and  
**Suid. in Aug.** *Herod* in Iurie, the Senators at Rome, and  
**Adrian Imp.** others. So those which were the moste  
**Epist. Marc.** noisome and offensive enemies of Christ,  
**Aurel. epist.** the Thalmadists, *Pophry*, and *Mahomet*,  
**Pylat. epist. ad** that greate Seducer, which in dyuers  
**Tyber.** chapters of his Alcaron confirmeth the  
**Euseb. l. 2. hist.** Miracles, and Religion of Christ for  
**Plin. 2. epist.** moste true, and holie. Therefore dealing  
**ad Traian. Im-** with men of a christian countrie, such (as  
**per.** I hope) ail inhabitants of Englande de-  
**Rabb. l. de vit.** fire alwaies to bee accounted, I might  
**Christ.** make an end of this matter: But because  
**Porphyr. lib.** I haue taken in hand to prooue catholike  
**def. orac.** Religion to be the onlie true worshippe,  
**Mah. Alcor.** and reuerence of God, not onlie against  
**Azoar. 10. 12.** a deuided sects of heretickes, which I am  
**87. 11. 5. &c.**

to performe in my disputation againste my cuntrie Protestants, but also against all Infidels and other misbeleeuers; and by moſte certaine and lamentable experience wee know that Iewes, Mahumetanes, and other infidels haue liued in england, without any diſtinction or diſferent ſigne from chriſtians, ſuch as they are bounde to weare in catholike countries; and further, theyr wicked bookes, as Alcaron of Mahumet & ſuch others, haue been vſed and perused of many vnfit Readers and Examiners of ſuch blaſphemies, and diuers Protestants not onlie in Germany and other places, but of England haue forſaken the faith of chriſt and become circumciſed miſcreants, I will brieflye in fewe reaſons prooue the falſehood and error of all externall infidels. Such as ſuppoſe the probation of ſo manifeſt a veritie to be ſuperfluos, may paſſe them ouer, and beginne with my Arguments againſte Protestants and other internall Enemies.

Casp. Vleni  
lib. 22. cauſ.  
Rayn. Calui  
turiſ. &c.





## ¶ CHAP. II.

THE I. ARGVM. *For Catholicke Christian Religion, against all externall Misbelievers, grounded vpon the plaine confession, of all our greatest professed enemies, vpon whose authorities all other worshippes are founded.*

**I** Suppose all knowne Infidels and Misbelieuers setting Heretickes one side  
 2. Resol. (with whome I must deale in my nexte reasons) to bee comprehended vnder the names, and tytles either of Iewes, Mahumeranes, or Idolatrous Pagans: for neither Ecclesiasticall Writers, Historians, or Trauaylors of Countries, make mention of more, neither can I perceauie in reason, howe any man not professing himselſe a Christian, is forgotten and left out in that diuision. For seeing the diuersitie of misbeleefe to wardes Christ, or denying him must bee taken from the diuersitie of the manner of misbeleecuing or denying, the

all Infidels either vtterlie denied Christ, both in figure and verytie as generallie the Gentiles did, neither receauing him for the *Messias*, or expecting any other to vvorshippe, but yeelding reuerence to Idolles, and feigned Gods, or else they confessed him in figure and expectation before hee came, and in verity & at his comming denied him, and such are Iewes, or else both confessing before his comming that hee was promised to the worlde, and after he is come doe acknowledge his comming, but not in that manner wherein hee was promised, or in such sorte as hee came, or him alone, but allowing an other, as Mahumet and Mahumetanes doe, confessing IESVS Christ to be the true *Messias* and Prophet, promised in the lawe of *Moyse*, but denying his diuinity, and receauing Mahumet a seducer for a Prophet. So that we see all Infidelles eyther bee Iewes, Mahumetanes, or Idolatrous Pagans. Nowe to conclude the onely trueth and verytie of Christian faith, and falsehoode of all these erroneous worships by their owne confession,

Laſt firm. li  
diu. inſt.

Thalmud. li  
& Rab. Th.

Mahumet. i  
Alcoran.

fession, and testimony in such sort in one argument, that it shall not be lawfull for a Jewe by the very groundes of his owne Religion, or a Pagan by the rule & ground of Paganisme, or a Mahumetan by the lawe of *Mahumet*, to denie my argument, which is as much, as any of those misbelieuers can desire, I muste suppose that (which euery Iewe, Pagan, and Mahumetan will willingly graunt, and all Histories, and Monuments of antiquities affirme to bee true) that in euery one of those professions, there was a certaine knowne Rule, and proposer of Religion, of whome the rest were to be instructed, what to beleue, and doe, in thinges appertayning to their Religion. For if euery man might haue beene a square, and measure to himselfe, no common worship or reuerence could haue beene excited among them, in such sort, as experience and sufficient testimony doe proue therewas. Therefore to beginne with the Religion of the Iewes before Christ, when they were the people of God, and serued him in true Religion, as both the Iewes which beene now, and  
Christi-

Christians confesse, and *Mahumet* doth not denie. We all consent, that the lawe which was deliuered to *Moyse*, and by *Moyse* to the Israelites, was the true worshippe and Religion of God, giuen and commaunded by him by the testimony and signes of many and wonderfull miracles, and for the speciall protection of that people in true reuerence, and dutie to him, vntill by their disobedient apostasie they forsooke him; he did not onlie giue them an highe Priest of whome they were to bee instructed, if *any difficult or doubtfull thing shoulde happen*: but gaue them holie Prophettes, enspired vvith knowledge, to directe them, and further commaunded the same *Moyse* to make a propitiatory, or Oracle of moste pure golde, containing two cubittes and halfe in length, and a cubitte and halfe in breadth, with a golden Cherubine, or Angell on either side: out of which place, hee promised to giue answere and direction to that people; and thither the highe Priest resorted, to consulte vvith the Oracle of God, in matters of doubt

Exod. c. 3. 4. 5.

&amp;c. 12. 13 &amp;c.

19. 20.

Deut. 5.

Leuit. 26.

Deut. c. 17.

Exod. cap. 25

26. 37. 40.

Leuit. c. 16.

2. Reg cap. 28.

3 Reg. 6. 8.

2. Paral. 5.

or distresse. So that they which vvere thus taught, eyther by Prophets immediate and internallie illuminated of GOD, or the highe Priest instructed likewise of him, or of GOD himselfe giuing answeres in that Oracle, coulde by no meanes bee deceaued, for the Misteryes vvhich vvere foreuealed vnto them, must needes bee true: After this manner, the Pagan Gentiles proceeded in the same matter, for the Gods and Idolles they worshipped being Diuelles (as the Prophet saith, and their destruction and vtter ruine and other arguments haue prooued) vvhich alwaies were enemies to God, and imitators of his honour and worshippe, appointed Flamens, and Arch-flamens as high Priests to offer Sacrifice to them, and teach Idolatry to their worshippers. This all Historians witnesse, and countries can recorde, and England it selfe, where so many Arch-flamens and Flamens were, as in London, Glocester, and other plates almost 30. in number. Besides which, they appoynted certaine Oracles where themselves would giue response,

al. 95.

amb. in Brit.  
rowe histor.  
iraft. histor.  
ox to. i. Mō.

Sponce, which were accounted for the highest sentence in the Pagan Religion, for being the sentence of their Gods (as they called them) whome they did reuerence, no greater or more infallible iudgment coulde be expected. Such vv ere the Oracles of *Appollo*, *Iupiter*, and at *Delphos*, *Memphis*, *Hermopolis*, *Rome*, *London*, and almost of euery City. But besides these, because the true worship of God and eternall beatitude concerned all men, and he would haue no man to lie in excuseable ignorance in a matter of so greate moment, hee had true Prophettes amonge them for their instruction, as *Iob*, *Sibilla*, *Erethaea*, *Cumena*, and the rest, and other Prophets as their owne Authors beare witnesse, alwayes to haue beene in greatest reputation, and their writings most religiouslie kept and beleued. Lastlie, concerning the Mahumetanes, their Seducer knowing it was euident in the light of Nature, that no true supernaturall Religion coulde bee ordayned by man, a Naturall creature, feygned himselfe to bee a Prophette, sente from God,

Plutarch. lib.  
de oracul.  
Porph. lib.  
orac.

Cicer. diu.  
& l. nat. Deor  
Bed. hist. Ang  
lib. 1. 2. &c.  
Cic. l. 2. diu.  
Virg. egl. 4.  
Lact. firm. l.  
diu. instit.

Com in Boet  
Suet trāq. c. 3  
Suid. in Au  
gust. &c.

Alcor. Mahu  
Andr. de lacā  
hist. curric.  
Leon. Chal  
cond. &c.

God, and to haue receaued from him that religion, which his Alcaron contey-  
neth, which is the chiefe rule of the Ma-  
humetanes to this daie.

Howe the ve-  
ry ground and  
foundation of  
the Pagans  
worship proue  
Christian Re-  
ligion.

Thus beeing manifest whereupon the  
religion of Iewes, Pagans, and Mahume-  
tanes was and is founded. I will now  
shew how they al demonstratiuely proue  
against them selues, the onlie truth of  
christian doctrine, and condemne theyr  
owne for moſte erronious and ridiculous.

Suid. in Thul.  
Porphyr. l. de  
orat.  
Plutarch. l. de  
defect. oracul.  
Suid. in Aug.  
Nicomach. l. i.  
hillo. c. 17.  
Porphyr. l. de  
laud. philof. &  
lib. i. Chr.  
apud Euseb. l.  
3. præp. euang.  
Iuven. Satyr. 6  
Latan. Strab.  
l. 9. georg.

And to beginne with the pagan gentiles,  
but briefly, because it is handled at large  
in a late english treatise, did not theyr  
highest and renouedst Oracle, answere  
to the Archeſſamen at Delphos, and dis-  
close the holie misterie of the Trinitie of  
the Father, his deare Sonne, and Spirit con-  
teining ali? as their owne writers *Suidas*,  
*Plutarch*, *Porphiry*, and others giue eu-  
dence. And that deare sonne of God would  
be theyr ouerthrowe and destruction. Like an-  
ſwere was made to *Augustus Caesar* him-  
ſelfe about the diuinity of *Christ*, & how  
at his coming, the gods of the Oracles  
should goe to hel. *Porphiry* that aduowed  
enemie of Christians is a winneſſe, that  
generallie

generallie the Gods and Oracles of the Gentiles gaue testimony to his Sanctitie, and that where men beleued in him, the oracles were silent and gaue no answers. Such are the testimonies of *Iuenall*, *Strabo* and others. And it is generallie verified by all infallible experience, by the ceasing of all Oracles, ouerthrowe of Idolatrie, and confession of their Gods in all countries in the world, where Christian Religion hath bin preached, either in those that haue so long beleued, or the Indies & those Nations that were lately conuerted: which was prophetically foretolde many hundred years before by the holy Prophets *Isaias*, *Saphonias*, *Ezechiel*, *Ossee*, *Zacharias*, & others, that in the time of the *Messias* al such oracles should haue an end, Idolatry be takē away, & the name thereof forgottē as we se it is, & presently vpon the birth of Christ, began to take effect. For as *Palladius*, *Euagrius* (which of them soeuer it was that wrote that History) witnesseth that according to the Prophecie of *Isaias* the Idolles of Egypt a most Idolatrous Nation shoulde then be ouerthrowne, he himselfe had seene

*Isaias*. c. 2. 19.  
11. 31.  
*Sophon*. c. 2.  
*Ezechiel* c. 6.  
& 30.  
*Ossee* cap. 14.  
*Zachar*. c. 13.  
*Pallad*. in hist.  
in *Apollon*.  
*Euseb*. De-  
monst lib. 20.  
*Athan*. lib. in-  
carn verb.  
*Origen*. hom.  
3. &c.



a Temple by Hermopolis, in which when  
 when Christ with his mother and Ioseph  
 in his flying thither in his Infancie, en-  
 tered into the Citie, presentlie the I-  
 dolles fell downe to the earthe, which  
 worke since hath beene broughte to  
 passe in the whole Christian worlde,  
 some Oracles ceasing with silence, and  
 saying nothinge, others protesting they  
 were compelled by Christ to departe,  
 others ackoweledging and confessinge  
 him, and all one waie or other affirming  
 and confirming his Religion to bee true,  
 and theyr owne Rites & Religion wick-  
 ed & Idolatrous, which in morall iudge-  
 ment is the greateste argument can bee  
 giuen, for no Man a professed aduer-  
 sarye to an other, (such as those Pa-  
 gans and theyr Oracles were to Christ,  
 and his Religion) especially if the Quar-  
 rell and Contention growe for honou-  
 and worshippe, which all couet and de-  
 fire, will be commanded by his enemy to  
 giue place, except there be a power an  
 superioritie in the commaunder to do  
 it. And it is a constant Tradition th  
*Hieremie* the Prophet prophesied in

egipt, and foretolde to theyr Kings that  
 their Idols should be ouerthrowne when  
 a virgine had a childe, and from that time  
 the priests of Egipt in a secret place of  
 their temple adored the Image of a vir-  
 gine with a childe in her Armes. And Si-  
 billa Tiburtina shewed to *Augustus* the Em-  
 peror a litle before the time of the Natiui-  
 ty of Christ, a moste bewtifull Virgine  
 houlding a childe in her Armes, and said  
 vnto him, *this Childe is greater then thou art,*  
 worship him. And in the time of his be-  
 ing an Infant, in Egipt the very insensible  
 things acknowledged him. At Hermo-  
 pilis a city of *Thebais* where was a tree cal-  
 led *Perfis*, whose fruite, leaues, or barke  
 healed all diseases, & beeing very great  
 and highe, so soone as Christ approa-  
 ched to the gate of the Citie, it bowed  
 downe to the ground and adored him.  
 Balsamum miraculousslie grew in the or-  
 charde watered with the well wherein his  
 cloathes were washed: the stone whereon  
 they were beatē & dried was had in great  
 reuerence euen of the Sarecens & Mahu-  
 metans to this time. The place of his habi-  
 tatiō alwaies hath a burning lamp by the  
 Mahu-

Sozom. lib. 5  
 hist. cap. 21.  
 Niceph. lib. 10.  
 cap. 31.  
 Baron. tom. 1.  
 Ann. fol. 80.

Borcard. l. di-  
 script. ter. Sāct  
 part. 2. cap. 4.  
 Cornel. Iansen  
 concord. euāg  
 cap. 11.

Mahumetanes order. Touching true Prophets that liued among them, what ob. cap. 19. is more auncient then the booke of *Iob*, liuing in the primatiue age of the world? and yet what more plaine, then his propheties of Christ, vttered with such vehemensie and desire of eternall continuance for all posterity, that hee requested his words might be engraue in the most harde and flinty stone, and the places engraue, to be filled with plates of lead, that the letters and writing might be durable, and to be read of all. And his wordes which hee woulde haue so surelie registred, are these. *For I knowe that my Redeemer lieth, and in the last day I shall rise againe with my skinne, and in my fleshe shall see God: whome I my selfe and in my selfe shall see, and my eyes shall behoulde.* &c. in which wordes a whole compendium and breuiate of Christian Religion is conteined: First Christ liued then, and so was God, and is called his Redeemer, and so the Mesias, that was expected. Hee should see him when he was compassed with his skinne, and with his fleshe, and his eyes shoulde beholde him, and he must be  
man,

Man, and that in the day of Iudgement when hee shall rise againe, thereby acknowledging a resurrection of the bodie, a finall Iudgement, and that Christ shall iudge the worlde. And in all his miseries he susteyned, this was his hope as he affirmeth. Of what authoritie the prophesie of the *Sibilles* were among them, is it not vnknowne, as also how euidently they foretolde the whole summe of the misteries of Christ, so particularly as if they had been present. As to cite some of theyr wordes. *Panta &c.* Doeing all things *with his worde, healing all infirmities: the dead shall bee rayfed, and the lame shall runne apace, the deafe shall heare, the blinde shall see. Those which could not speake shall speake. With five loaves and twoo fishes he shall feede five thousand men in the desert, and taking vp that which is left, shall fill twelue baskets, For the hope of manne. Hee shall commande or bridle the windes, bee shall goe and treade vppon the rageing Sea, with his feete. Hee shall walke vppon the waues. Resolue the diseases of men, rayse those that bee deade to life, & drine griefes from many, hither to be the wordes of Sibilla, their prophettess. And shee recountech so many mi-*

*Sibill. apud Lactant, firm l. 4. instit cap 16. et cap. 1.*

**M**iracles

acles to be performed by christ that shee  
hir self did affirm the Pagans with whom  
shee liued, whose gods could not doe mi-  
racles, and shewe such effectes, woulde  
mocke hir and saie shee were madde, hir  
wordes are these, *Phisousi Sibillen menome-  
menin*, they will call me a mad Propetesse, or  
Sibill, & that I am a liar, but when al these things  
shall come to passe, they shall remember mee, and  
then no man will call me a liar any longer, but a  
Propetesse of the great God. And foretelleth  
further, that at his coming the lawe of

**Supr. cap. 17.** *Moyse*, shall cease, in these wordes: *When  
all these things shall bee finished which I haue  
spoken of Him, then the Lawe shall bee dissol-*

**Sibill. erithr.**  
**apud Lactant.**  
**supr. l. 4. c. 6.** *ued. And Sibilla erithrea speaking of the  
same Iesus sonne of the virgin (as they cal-  
led him) how in his eternal generation he  
was begotten of the father, and was true  
God: Saieth that he was giuen to all faithfull  
people to be worshiped. And an other Sibill hath  
these words. Auton son ginofche Theon Theon*

**Calcid. l. 2. in**  
**tim. Platon.**  
**Trismeg. lib.**  
**Logostelios.**  
**Lactant. supr.**  
**& 6, 7, & 13.** *ijon ionta. Know him to be thy God: which is the  
some of God. The same and like speeches  
Lactantius citeth out of Trismegistus or Her-  
mes, from the Oracles of Apollo, Esculapius  
and others. And touching the Passion of  
Christ,*

Christ, Sibilla vttereth these words, *bee* ARGVM. I.  
*shall fall into the wicked bandes of Infidels: and*  
*they shall giue blowes vnto God, with incestuous*  
*bandes, and with vncleane Mouth shall spit ve-*  
*nemous spittings. He shall giue his innocent backe*  
*to bee beaten, and taking blowes, shall holde his* Lib. 4. supr.  
*peace; for his meate they shall giue him gall, and* cap. 18.  
*vineger for his thirst. And rebuking the land*  
*of Iurie for such vsage of their Messias, v-*  
*seth these speeches. For when thou foolish*  
*didst not know thy god, dissembled to mortal*  
*mindes, thou didst crowne him with a crowne of* Cap. 19. supr.  
*thornes, and mingledst horrible gall. And con-*  
*cerning the miracles at his Passion saith*  
*that the vaile of the Temple shall bee torne: and at*  
*middaye there shall be a wonderfull mighty dark-*  
*nesse three howres together. And yet when these*  
*thinges were done, for all these Celestiall wonders,*  
*they would not knowe their wicked offence. Hee*  
*shall ende his death with a sleepe of three dayes,*  
*and then arising from the dead shall come to light,*  
*the first that shall shew a beginning of resurrection*  
*to such as bee called. These bee the verye*  
*wordes of the Sibilles and prophets of the*  
*Gentiles which prosecute the coming of*  
*Christ to iudgement, the rewarde for the*  
*good, punishmēt for the wicked, & other*

Apud Lact.  
lib. 7. diuin.  
inst cap. 13.  
16. 18. 19. 20.  
23. 24. & l.  
opific. c. 22. 23

Eraſtothen. in  
antiq. Annal.  
Cic li. de diu.  
Virgil. egl. 4.  
Suet. in Aug.  
Varr. lib. rer.  
diu. ad Cæſar.  
Crisp. l. diuin.  
Neuius l. bell.  
punic. &c.  
Eurip. in prol.  
lam. &c.

Mysteries of Christian Religi  
beleue, condemning all oth  
to bee false, and superstitious  
any man shoulde imagine th  
manifest prophesies of Chri  
be deuised by any follower o  
his comming, it is most mai  
Pagan Authors themselues  
*Cicero, Crisippus, Apollodorus;*  
*ripides, Heraclites, Virgill, Va*  
*us*, and almost all Historians  
tiles before Christ, that they  
extant in the worlde, and  
knowne before, and most re  
garded and kept in their grea  
euen of the Cæsars and Emper  
selues; what was the reason  
gans did not vnderstande th  
I haue cited out of their ow  
And such as those *Sybilles* we  
not doubt to haue beene in  
and places amonge the Ger  
witnesses of these things, as is  
their most certaine and vndo  
phesies, registred in irreproo  
thors, found and promulged  
as they cannot bee denied.

founde in the tombe of Plato that greate  
Phylosopher a plate of golde vpon his  
breast, with these words engraue. *Credo*

*in Christum nasciturum ex Virgine: passurum pro  
humano genere: & tertia die resurrecturum. I be-*

*leeue in Christ which shall be borne of a Virgin;  
shall suffer for mankinde; & rise againe the third  
day. Yet Plato was dead and buried 370.*

*yeares before the Incarnation of Christ.*

*And in his workes were conteyned these  
euangelicall wordes that followe. In the*

*beginning was the worde, and the word was with  
God, and God was the worde. This was in the be-*

*ginning with God. All things were made by him:  
and without him was made nothing. That which*

*was made in him, was life, and the life was the  
light of men: and the light shineth in darkenesse.*

*Which word for worde, is the beginning  
of the Gospell by S. Iohn. And in the time*

*of Constantine & Hyrene there was founde in  
the city of Constantinople, where many*

*Jewes inhabited, an ancient tombe, and  
vpon the body of him that was buried*

*therein, a plate of golde, wherein these  
wordes, writtē before the coming of christ*

*were engraue: Christus nascetur ex Virgine  
Maria, & ego credo in eum, O sol iterum me vide-*

M 3.

bis,

ARGVM. 1.  
Comment. in  
Boet. de disci-  
pl. Ichol.

Philip. Berg.  
Chron. fol. 64

Euseb. in hist.  
Bergom. sup.  
in Chrō. Ang  
lib. 10. ciuit.  
cap. 2.

D. Tho. 3.  
part. sum. the-  
ol Berg. Crō.



Chron. hisp.  
Gran. lib. de  
Symbol.

professed enemy of Christian R  
at Toletum, diging in the ground  
a stone, wherein there was a bo  
time & continuance difficult to b  
in which, amonge other thinge  
wordes were written. *In tertio ma  
us Dei nascitur ex virgine Maria, &  
te hominum patietur. In the thirde a  
worlde the Sonne of God shall bee borne  
gine, named Mary, and shall suffer  
saluation of men: And moreouer t  
booke shoulde bee founde in the  
time when it was, in the daies of  
da the Virgin of Castyll. The time  
ces, the finders, proposers, and  
ther circumstances of which prop*

PART. 2. Against externall Iufidels. 183 CHAP. 2.  
 there vvanted not true beleeuers in ARGVM. 1  
 Chrift, and fuch as gaue testimony to his  
 comming.

Concerning Mahumetanes, we haue The testimo-  
 heard before, how their prophet and pro- ny of Mahu-  
 pofet of their lawe *Mahumet* (as they e- met, his Alca-  
 fteeme him) in his *Alcoran* hath auouched ron, and Ma-  
 the fame, that Chrift was the *Meflias* and humetanes.  
 Prophet which in the lawe was promised Alcoran. azo-  
 to the worlde, borne of the virgine *Mary*, ar. 67. azoar. 10.  
 fhee ftill remayning a Virgine, that he azoar. 11.  
 was the greateft Prophet that euer was, 12. azoar. 1. &  
 or fhall bee, greater then Mahumet &c.  
 himfelfe, the worde of GOD, Spirit Azcar. 67.  
 of GOD, taught true Religion, came azoar. 19.  
 to fupplie the defectes of the lawe of azoar. 12.  
*Moyfes*, and the Gofpell was the per-  
 fection thereof, and perfecte doctrine,  
 Chriftes myracles were true, and giuen  
 vnto him for confirming his doctrine,  
 and enforce all Iewes vvwhich will pro-  
 fefle the Religion of *Mahumet*, firft to Theuet. l. 6. c.  
 acknowledge and protefte in exprefle Alcor. azoar.  
 wordes, that *Iefus* was the *Meflias* of the azoar. 20.  
 worlde, they affirme he was the worde,  
 wifedome, Spirit, and vnderftanding  
 of God, a Prince to the Iewes, and head

Bellon. lib. 3. of Christ perseuer to the end. 7  
 cap. 3. cap. 7. ers thereof shall be saued. Cl  
 Cusan lib. 1. alted aboue all creatures in he  
 cribrat. shall come to destroie Antec  
 Alcoran. c. 2. restore generallie true Religio  
 l. 2. c. 14. the day of Iudgement be pron  
 Alcor azoar. the sentence and doome of G  
 31. azoar. 5. his Mother was the holiest of a  
 moste puer, that shee was one  
 racles of the worlde, saluted a  
 ed of the conception and birth  
 by the Angell *Gabriell*, that e  
 the children of *Adam*, onelie  
 She were vndefiled, Shee neue  
 red anie sinne, that Shee was  
 not onlie before and at the ti

gelist the holiest that was, that he reuiued the dead, and did other miracles, was assumed aliue to heauē, that his Gospel is full of perfect doctrine, which they reuerence, as also that parte of the Gospell of Saint *Luke* about the Angelles. salutation with often kisses, and much deuotion, and Reuerence all the Euangelists, they honour and prae to S. *George* and other christian Saints, reuerence their Relickes, and with especiall duetie the Sepulchre and other monuments of Christ. Which is as great a Recorde as can be giuen, and such as demonstratiue lie pro-ueth against them the Religion of Christians to be true, and Mahumet a Seducer. For how can that Religion bee vnperfect which performeth all thinges belonging to Religion, bringeth mē to heauen, and their happie end? How can that which onlie remaineth bee insufficient? When Iudaisme and Mahumetisme and al others cease, will God be without honor? shall the worlde giue him no worship? or if he be the word of god, & wise dome of god, as *Mahumet* confesseth, then he must needes be God, which is all hee denieth

ARGVM. 1

Azoar. 39.

Azoar. 1. 2

9. 20. 21. 1

17. 29. 31. 3

denieth vnto him, for that which is either the word, wisdom, or any other attribute or property of god, must needs be god, for in him that is one uncompounded substance, no created worde, wisdom, or accidentall thinge can bee Imagined. Neyther could a true Prophet such as he confesseth *Iesus*, bee esteemed so, if hee had not bene the Sonne of GOD; and perfect God, as hee taughte himselfe to be.

estimony of  
clewes, and  
the groundes  
of their Reli-  
on.

Lastlie to come to the Iewes of these tymes, since Christ: I haue shewed before that the chiefe and principall firmament and foundation of theyr Religion, when they were the people of GOD, was buylded vppon the Reuelations of such misteries, as were deliuered from god to *Moses*, their high priests, and prophets, neither euer had they title to true Religion, or any promise or expectation of a *Messias* and Redeemer either come already, or to be hoped hereafter, but by that meanes, and by that they pretende theyr right to this daie. So that whatsoever was foretolde in those hoiye Prophets, concerninge the *Messias*, and approving

prouing *Iesus* Christ to bee him, and christian beleefe to be true, cannot bee denied of anye of the Ieweish profession if he will remayne a Iewe; for so he should denye himselfe to haue anie Religion at all. And yet those holie Prophets so playnelie, particularlye, and perfectly descrybe *IESVS* to haue beene the same, that it is vnpossyble theyr description and prophesyes shoulde bee applyed to anie other. So that as if a-ny Paynter shoulde drawe an Image with an vpright Bodie, an Head round, vvith Face, Nose, twoe Eyes, twoe Eares, Armes vvith Fingers, tvvoe Legges, and feete with toes, and all other members, lineaments, and proportions of a man, who except vnreasonable or madde coulde or woulde affirme it to bee the similitude and representation of a beast, a birde, or any other creature: even so the properties & qualities whereby those holie prophets moste cunning painters of supernaturall things describe and purtrature forth the *Messias*, be so proper onelie to *Iesus* Christ, that without obstynate madnesse they cannot

not be challenged for any others. Wee haue heard of his picture drawne by *Iob* already; that he is our **God**, Redeemer, and shall bee our Iudge. And to bee brieft in so plaine a matter, the rest of of the Prophets speaking of the *Messias*, expresse him by the tetragrammaton. name of **G O D**, which is neuer giuen in holie Scriptures, as the Iewes acknowledge, but to the true and eternall God, they tearme him by all titles belonging vnto **G O D**. Calling him *the sonne of God, begotten in eternity before the worlde was made. The Lord of Dauid. That his generation is vnspokeable; that he is God, and his throne eternall; A Councillor. Good. Strong. Father of the future world. Prince of peace. God with vs. God scene in earth. God conuersing with men. Iah. God himselfe that shall come and saue vs. The name which they shall call him is God, our iust. A Captaine whose going forth is from the daies of eternity. God that shall dwell in the midst of vs. God to whom many nations shall be conuerted. To whome the nations and Gentiles shall be giuen for his inheritance. That shal open the eies of the blind. The eares of the deafe, and raise the dead. That all Angelles and Nations must adore him. God*  
*altering*

*Iob. cap. 19.*

*Psal. 2.*

*Is. 9.*

*Is. cap. 25.*

*H. V. H. I.*

*Psal. 2.*

*Psal. 109.*

*Is. 53.*

*Psal. 44.*

*Is. cap. 9.*

*Bar. cap. 3.*

*Is. cap. 12. &*

*cap. 25.*

*Ierem. cap 23.*

*et 33.*

*Mich. cap. 5.*

*Zachar. c. 2.*

*Psal. 2.*

*Is. c. 53. 2. 19*

*Malach. c. 1.*

*Ezech. c. 20.*

*Ierem. c. 3.*

altering the lawe of Moyſes, and his ſacrifices, and inſtituting an other Altar, and honoured with other ſacrifices and oblations. That hee is God, Lorde of Hoſtes, and the like. Whereby he is deſcribed and lineamented out by all prerogatiues and attributes proper to God, and incommunicable to anye creature, as is moſt euident in this deſcription. And touching his humanity nothing of momente omitted that paſſed in the life of Chriſt Ieſus in earth. That though he bee God yet ſhall be ſeene among vs. Conuerſe among vs, in the middeſt of vs. Scene with our eyes. That hee ſhall be concealed after a diuine manner, borne of a virgine, in Betlehem, and city of King Dauid. The Singing of the Angells. The coming of the Shepards. the Stall of the Oxe & Aſſe, where he was borne. The ſtar that appeared. The Iourney & worſhip of the Magi: their Oblations of gold frankenſence and mirrh. The conſultation of Herod with the Priests, where he ſhould be borne. The ſeeking of his death. The murdering of ſo many thouſand Infants. His preſentation in the Temple, flying into Egypt, going into Gallilee, dwelling in Nazareth, the preaching and auſtere conuerſation & life of his preceſſor S. Iohn Baptiſt, and his teſtimony of Chriſt. The beginning of

Iob. cap. 1.

Bar. cap. 3.

Iſ. cap. 7.

Mich. cap.

Ierem. cap. 1.

Iſ. cap. 1.

Numer. c. 21.

Pſal. 71.

Ierem 31.

Malach. 3.

Iſ. c. 21. 31. 41.

Zachar. c. 1.

Iſ. 42. 40.



- Malach. 3. of Christs preaching and doctrine. his wonderfull  
 Zachar. 9. workes, and operations, giuen by the Propbets for a  
 K. 50. distinctiue signe of the Messias, to be discerned by.  
 Dan cap. 10. His disputing with the Iewes. His strange and tri-  
 ll. cap. 1- umphant riding vpon an Asse into Hierusalem,  
 Psal. 80. and circumstances thereof. His teaching in the  
 Osee 2. 3. Temple, innocencie of life and behaviour. The par-  
 ll. cap. 9. ticular iniuries he susteyned of the Iewish Nation,  
 Mich. cap. 2. their ingratitude, incredulity, and reprobation for  
 Zachar 8. not receasing him; the errors they are since iustlie  
 Psalm. 2. fallen into, their afflictions, & calamities for that  
 Gen. cap. 48. offence susteyned to this day, their captivity, bon-  
 Psalm. 40. 50. dage, dispersion, want of sacrifice, priesthood, tem-  
 108. ple, rites, and ceremonies of Religion. The election  
 ll. 53. and calling of the Gentiles. The general ouerthrow  
 Dan. cap. 9. of Idolatry. His selling and betraying by his owne  
 Psal. 21. 68. Disciple. The very price for which hee was solde,  
 Zachar. 9. howe it was bestowed. The desperation of Iudas  
 Psal 106. 15. the traytor, & miserable end. The death of Christ,  
 Osee 6. and manner thereof, among theeues, and malefa-  
 Psal. 67. ctors. the ende to redeeme the world. His volunt-  
 ary oblation and dying, the giuing of him gall, and  
 Psal. 119. vinegre to drinke, deuiding of his apparell, casting  
 Gen. cap. 49. lots for his Coate, his nakednes vpon the Crosse, the  
 piercing of his side, the naying of his handes and  
 victorions rising from death, tryumphant ascen-  
 ding

*ding to beauen, and the verie time and place by  
 markes infallible, and other matters that passed,  
 either about his natmitie, life, death, or after:  
 as the chusing of Matthias to supplie the place  
 of Iudas, the miraculous comming of the  
 holy Ghost in the feaste of Pentecoste,  
 and the rest. Howe all these and many  
 others foretolde by the Hebrew Pro-  
 phets so long before of their *Messias*, were  
 verified and fulfilled in Iesus the Sonne  
 of the blessed virgine *Mary*, I neede not  
 to set downe, the newe Testament where  
 they are recorded by the Euangelists and  
 Apostles, beeing in the handes of euery  
 Englishe Reader in his owne language;  
 and not onlie written by Christians, but  
 remembred by Gentiles in their wrigh-  
 tinges, recorded in Libraries, and Mo-  
 numentes of Pagan Prynces, and Em-  
 perours. Confirmed by the verie tes-  
 tymonie of *Pylate* himselfe that put him  
 to death. Witnessed of our greatest e-  
 nemies *Mahumet* in his *Alcaron*, the  
*Iewes* in their *Thalmud*, and by so  
 manye Historians, both of *Iewes*, Pa-  
 gans, and Christians, and could not pos-  
 sible either bee deuised of our friends,*

ARGVM. 1.  
 Dan. cap. 2.  
 Psal 68. & 108.

Joel. c. 2.

Calcic. lib. 2.  
 in tim. plat.  
 Ioseph lib. 14.  
 antiq. cap. 4.  
 & l. 18. c. 6. 7.  
 Mah. in Alcor.  
 c. 12. 11. 5. 67.  
 Pylat. epist. ad  
 Tyber. imper.  
 apud Euf. lib.  
 2. histor. Plin.  
 2. ep. ad Tra-  
 ian. Imper.  
 Adrian. Imper  
 in ep. Anton.  
 Imper. ep. &c.  
 Alco. c. 1. 4. 13  
 Thalm. tract.  
 anod.  
 Zara misdr.  
 Coh. &c.

or

or denied of our enemies, chauncing for the most part before thousandes of witnesses, in or about Hierusalem, a place so famous, where the President was resident, and whether resorted Profelytes, and others of all knowne Nations in the worlde. Therefore we conclude against the Iewes by theyr owne Prophets, and foundation of theyr Religion, against Pagans by their Prophets, and Oracles, and against Mahumetanes by theyr *Mahumet*, and Alcaron, and all Infidelles by the cheife Rules and Proposers of theyr Religion, that Iesus Christ is the true *messias* and Redeemer of the world, that only the Religion of Christians is true, haueing such a Peace-maker and Mediator betwene God & vs, as was able to make the atonement beeing both God and Man, as a Redeemer must needs be, and such as both his owne workes and operations, and the predictions of those holy Prophets foretolde, and described by the attributes and properties of both natures diuine and humane. His diuine nature by his Eternitie, Omnipotencie, Impossibility, Infinitnes, Power ouer all  
creatures,

creatures, and to produce all supernatu-  
rall effects, to alter and establish religi-  
on, to saue, to condemne, to be honored  
with diuine adoration, and al names and  
titles due and belonging to God, as ap-  
peareth in theyr description I haue reci-  
ted, confirmed and be expounded gene-  
rallie by the auncyent Rabines beefore  
Christ. As likewise his humane nature  
is decyphered by the same prophets by  
all properties and qualities of man ( sin  
excepted. ) Therefore seeing by no pos-  
sibilitie the wisdome of god can bee de-  
ceaued, or his bonity and goodnes leade  
others into error, and infidelltie, and he  
had appointed those properties to be the  
notes, signes, and tokens to knowe the  
*Mefias* by, and they were performed one-  
lie in Iesus our Sauour, and no other,  
hee must needes be the Redeemer of the  
world, onlie christian Religion true, and  
all other Infidelles; Iewes, Pagans, and  
Mahumetanes seduced and deceaued.  
For that which is onelye proper to one,  
cannot belong vnto more, for so it should  
not bee a proper and priuate but a com-  
mon and vulgar thinge.

Rabb. Ionath.  
l. collect. misd.  
tehel. in Psal.  
2.v.7.& Pl. 20  
Rabb. Abb. in  
thren.  
Rab. mos. had.  
in c. 41. Gen.

N

THE

THE 2. ARGVM. *Howe all externall and most notorious Notes and Signes given by God, to knowe the Messias by, were onlie verified of Iesus Christ, and cannot possibly bee performed in any other.*

---

**B**V T besides these personall and internall priuiledges and distinctions of the Messias; because the redemption of mankinde to be effected by him concerned all people, and nations, in that all had offended; so the infinite mercy and goodnes of God, that no man should be ignorant of that which concerned him so much, as the receauing of the Redeemer, and working his owne saluation doeth: had appointed many other most knowne and famous extrinsecal thinges to be the signes & tokens of his comming, whereof many were notorious in all the world, and the rest at the least renowned to that nation of the Iewes, (from whome hee was to descende) and other neighbouring countries to the Israelites; all which were euidently verified in Christ Iesus, & can-

cannot be effected in any other. For bre-  
nity I will exemplifie but in fewe parti-  
culers, the matter beeing manifest be-  
fore.

First, the Temple in Hierusalem was not only the most renowned thing in Iu-  
ry, but famous in all the worlde, by re-  
porte of Profelites, and such as resorted  
thither, especially when Iury was ruled  
by the Romanes, as it was at the cōming  
of Christ: Therefore when God gaue for  
a distinctiue signe to know the *Messias* by,  
as not only the auncient Iewes and Rab-  
bines, but the *Thalmudists* themselues ac-  
knowledge, that both in the time of his  
life he shoulde to that Temple (*then shall*  
*come the desired of all nations: and I will fill this*  
*house (or Temple) with glory saith the Lorde of*  
*hostes. And streight after, shall come to his temple,*  
*the Lord or Ruler whom you seeke, & the messen-*  
*ger of the testament, whom you desire*) as the Pro-  
phets expresse foretold, as Iesus oftē did,  
as the Iewes & al Infidels acknowledge:  
And further, that soone after his death,  
that Temple should be destroyed and left  
desolate, neuer to bee builded againe as  
*Daniell* witnessed in these wordes (*Christ*  
N 2. *shall*

The first exter-  
nall token of  
the *Messias*,  
that he should  
come before it  
was destroyed  
&c.

Agg. 2.

Malach. 3.

Rab. Ios. ben.

leui in Thal.

tract sanh. c.

helec.

Dan. cap. 9.

Ioseph. bell.  
iud. lib. 6.  
Euseb. hist.  
Ioseph bell. l.  
7. cap. 30.

shall be slayne, and a people with theyr Cap-  
to come shall destroye the Citie and the Sancte  
and the ende thereof shall bee vastity. An-  
ter the warre ended there shall ensue the app-  
Desolation.) And further expresse th-  
rie time when this should be, iust a-  
ing with the death of Christ. And  
manifest that no other in those daie  
with those circumstances is honour-  
the *MESSIAS*, eyther of Christy  
Iewes, Pagans, or Mahumetans, but  
Iesus Christ, and that the Temple  
then destroyed as is moste euydent,  
not onely the temple in Hierusalem  
that in Egypt called Onion, as *Ioseph*  
cordeth, it was hee that was to be d-  
guished by this signe. For no pow-  
God can cause that any pretended  
as to bee hereafter was hee, that can  
that Temple beefore it was destroye  
that the destruction of that Temple  
pleated aboue 1500. yeares agoe, sh-  
bee done after the death of him, th-  
not yet borne. For things to be and  
to be are vnpossible to be true. Th-  
fore against all Iewes and Infidelles:  
ly Iesus Christ was, and no other can

the *Messias* by that signe.

Secondly (as the Iewes themselves agree) the holy Prophets giue for a like distinctive signe, that he was to descend of the line of *Iuda* & king *Dauid*, and to be born in Bethlem his City. This family was the lineage of the kings, & most honorable in Israel. And had endured in honour and gouernment about 1000. yeares without interruption: And the towne of Bethlem was notable in all Iury, being the cheefe city of the Tribe of Iuda; but the Iewes themselves confesse in their Thalmud it selfe, and all the world can tell, not only that christ Iesus descended of king *Dauid*s parentage, and was borne in the same citie of Bethlem, but that about 1500. yeares agoe, the family of king *Dauid* by expresse comand of *Vespasian*, (that not one should bee left aliue that descended of that line) was destroyed, because he knew the *Messias* was of that lineage; and soone after the citie of Bethlem was quite desolate and ouerthrowne, in the time of *Adrian* the Emperor. Therefore (as in the former reason) this signe cannot be applied to any false or forged *Messias* to come: for neyther the

2. Externall Note, of the *Messias* that he was to descend of the house of *Dauid*, and be borne in his citie of Bethlem.

Jerem. 23. 30

Ezech 34.

Qsec 3.

3. Reg. 7.

Thalm. tract.

Sarch. c. migmar. had.

Euseb. histor. l. 3. cap. 11.

Oros l. 7. c. 1

Euseb. lib. 4.

histor. cap. 5.

Dion. Cass. i

Adrian.



198 THE RESOL. OF RELIG. LIB.  
 towne vnkknown, nether the family either  
 wholly rooted out, or moſte vncertainlie  
 cofounded with the reſt, can be a certaine  
 ſigne of ſo ſure notice, as the *Meſſias* was  
 to be diſcerned by.

3. Externall  
 ſigne, the cea-  
 ſing of Iewes  
 Sacrifice, and  
 lawe &c.  
 Leuit. Deut.  
 1. Reg.  
 2. Reg.  
 3. Reg. &c.

Dan. 9.  
 Hier. 41.  
 Malach. 1.  
 Oſee 2. 3. 9.  
 Sybill. apud  
 Laſt. int. lib. 4.  
 diu. inſt. c. 17.  
 If. 1. 2. 3. 5. 6.  
 24. 28. 25. 29  
 32. 48.

Thirdly, the Sacrifices of the Iewes of-  
 fered in Ieruſalem, their prieſthoode, ſa-  
 craments, & ceremonies of their religion  
 there practiſed, were moſte honorable in  
 that people, & not vnkknown to the grea-  
 teſt kingdomes of the earth, and as they  
 had beene kept & celebrated there, with  
 ſo great applauſe & cōcorſe of ſo many na-  
 tions, 1400. years together, ſo they could  
 not ceaſe & be taken away, but with the  
 knowledge & wonder of many peoples.  
 The ceaſe of theſe thynges was a ſigne of  
 the cōming of the *Meſſias*, as the prophets,  
*Daniel*, *Jeremy Malachi*, *Oſee*, *Eſay* & others,  
 and the *Sibils* themſelues among the gen-  
 tiles had moſte playneſie deſcribed. But  
 ſoone after the cōming of Chriſt all theſe  
 did ceaſe, Ieruſalē their city where theſe  
 Sacrifices were uſed, the Temple & Al-  
 tar where they were offered, the Prieſts  
 which practiſed theſe rites & ceremonies  
 were deſtroied, baniſhed and exiled that  
 nation,

nation, as I haue shewed before, and the whole world can witnes. Therefore seing neither *Iew Gentile* nor *Mahumetan* worship any of that time for the *Messias*, and those signes cannot possibly be verified in any since, or to come, only *Iesus christ* in whom they were compleated, must needs be the

*Messias*, as not only christians but *Mahumet* and Mahumetans acknowledge.

Fourthly, the Idolatries and Superstitions of the gentiles which (onely Iurie excepted) possessed the whole habitable & knowne worlde, and had practized those things almost three thousand years without desolation, maintained and aduanced by so manie Kings and Emperours, were so familiar and experyenced to all nations, that they could not cease without a wonderfull and strange alteration, there fore God had also assigned this for a distinctive Badge to beginne at the tyme of the *Messias*, and to bee effected by his Religion, and that those Gentiles & Idolaters should be conuerted vnto Christ. There is no other which can pretend to haue beene cause of these changes, *Mahumet* doth not challenge it, but yeeldeth

4. Externall signe, the idolatry of the G

tyles then cease, & the should be conuerted to the *Messias*.

Lactant. lib. diu. instit.

Osee 1. 2.

Agg. 2.

Zachar. 2. 9

Psal. 66.

Hier. 31.

Malach. 1.

Psal. 2. 8. 18

Euseb. dem.

6. cap. 20.

Athan. l. in ca

Orig hom.

Pallad. histo

Mahum. Alc

supr.

Orig. hom. 3.  
Pallad histor.  
M. Fun. Al-  
cor. sup.

it to Christ, the Iewes haue not donne it, and yet deny *Mahumet*, and there bee no knowne professors of religion at this day, but Iewes, Mahumetanes, Pagans, and Christians, and amonge all these, onlie the remnant of Pagans bee Idolaters, the Iewes deny the *Messias* to bee come, the Pagans neuer expected any: the rest Christians and Mahumetanes allowe Christ Iesus only to be the *Messias*, therefore hee is to bee receaued, and onlie his Religion.

5. Externall  
signe, the de-  
solution of the  
Iewish Nati-  
on,

Gen. Exod. &c  
Ioseph. l. antiq

Gen. Exod. 1.  
2. 3. 20. &c.  
Deut. &c.  
Ioseph. l. antiq.  
Phil. Mahum.  
Aic. &c.  
Orph. Car.

Fiftly, from the time of *Abraham*, in whose daies God tooke so particuler care of his posterity, the Iewish Nation vntill their vtter destruction, in the time of *Titus* and *Vespasian*, had passed aboue two thousand yeares; by which space, that Nation was called the peculiar people of God, and in respecte of the priuiledges grannted vnto them, the whole worlde was not to be compared; so many miraculous & vnwonted fauours shewed vnto them aboue all others, recorded not onlie in the sacred Scriptures, and the Iewish historians, but Pagan and Mahumetane writers are witnesse. Therefore that

that the immutable goodnesse of God shoulde so longe time and extraordinarily persecute and punnishe that people, which hee had so honoured before, was not only an argument of some grievous sinne in that generation, (of which I will speake hereafter) but it woulde seeme a most strange and wonderfull thing to all persons. Therefore this was giuen for a signe of the comming of the *Messias* as the Prophets, *Osec*, *Daniell*, *Hieremy*, *Malachy*, and others expresse in most plaine sentences, that they shoulde be *Vagi in nationibus*, *Vagabondes in all nations*, *Sine Rege*, *sine Lege*, *sine Principe*, *sine Sacrificio*: &c. *Without King*, *without Lawe*, *without Prince*, *without Sacrifice*, and *without Altar*. &c. Which the whole world knoweth, and the Iewes prooue by bitter experience to bee effected in them, since the time of Christ, and from the last captiuitie of Hierusalem nowe aboute 1500 yeares, without al hope of receauing into fauour with God, and to bee restored to their former fauours: therefore Iesus is the *Messias*.

*Osec* 9. 3.  
*Hier.* 31.  
*Dan.* 9.  
*Mal.* &c.

Sixtly, (because I haue made mention of the *Kinges* and *Princes* of *Iury*) as 6. Extern: signe, the the

lation of the  
Scepter & Re-  
giment from  
the house of  
Iuda.

the Scepter and kingely Regiment of the  
trybe of Iuda was the moſte renowned  
temporall dignity in that Nation, & had  
continued from king *Dauid* the firſt king  
of that tribe, vntill *Herod* the Aſcolanite  
about a thouſand yeares, ſo it was renou-  
ned in moſte countries of the worlde (ſel-  
dome anye one familie enioying princely  
Regiment ſo longe) and could not be ta-  
ken away without a common wonder &  
note of people, and therefore was pro-  
pheticallye giuen by *Iacob* for a ſigne of  
the comminge of the *Meſſias* about 700.  
yeares before anye this tribe enioyed the  
Scepter, and about 1700. yeares beefore  
it was taken from it: the wordes of *Iacob*  
are theſe. *The Scepter ſhall not be taken from*  
*Iuda*, and a *Captayne* from his lyne, vntill hee  
commeth which is to be ſente, and he ſhall be the  
*Expectation of the Gentyles (or Nations.)* The  
hebrue Texte readeth this. *The Scepter*  
*ſhall not goe from Iuda, and a Scribe or Lawe-*  
*maker from the middeſt of his ſeete, vntill Si-*  
*lo or the MESSIAS commeth. And hee*  
*ſhall be the gathering together of Peoples. And*  
in the *Thargum* the Caldey reading ſo ho-  
noured among the Iewes only the *Meſſias*

1. Reg.

2. Reg. &c.

Joſep. Lantiq.

Geneb. Cron.

&c.

Gen. cap. 49.

Tharg. 49.

Gen.

is named in that prophesie; and the ancient Rabbines euer vnderstoode that place of the Messias; the Iewes themselves cannot denie it. But this propheticall signe, cannot possiblie bee expounded of any other then CHRIST IESVS, in whose time onlie, and neuer before, the Scepter and Regiment (as all Historians witnesse) was taken from the house of Iuda. For although the Iewish nation was often persecuted, and made captiue by the infidell bordering Kinges, yet vntill then, the gouernment was neuer quite taken from the house Iuda. And neuer any stranger chosen King in Israel, but all that ruled euen after the captiuitie were of the house of Iuda, vntill *Herode* the Ascolanite in the time of Iesus entered. The Scriptures be witnesse hereof vnto *Zorababell* and manie his successors. After them also without interruption, the Scepter remained in the same Tribe, by the mothers lyne, by which the *Assimone* that gonerned vntill *Herode*, were discended of the house of Iuda, as the ancient Rabbines are witnes, otherwise by no other

Cyrl. lib. 8.  
cont. Iulian.  
Hieron. in  
Soph. cap. 1  
& in Ezech.  
cap. 21.  
1. Paral. 3.  
3. Esdr. 5.  
Math. 1.  
Rabbin. &c.  
Cæf. Baron.  
to. 1. an.

title

heb. Chrō title without spot of tirānie & vsurpation  
 Machab. they could haue chalendged the kingdōe  
 ( Although as some suppose these also  
 were by the fathers side of the line of *Iuda*  
 and of *Leuy* by the mother, ) for as *Philo*  
 l. lib. de wrighteth, entermarriage betweene the  
 narch. kingly and priestly tribes was lawfull in  
 ph. that people, and *Herode* himselfe claymed  
 first the kingdome by the title of *Marianne*  
 his wife of that linage; and yet besides  
 this highest princely successiō these con-  
 tinued in the line of *Iuda*, the Zanedrin  
 or Senate of the 72. which ruled by the  
 lawes of that people were of the tribe of  
 ch. 2. *Iuda*, and as the bookes of the Macha-  
 bees themselues (*The people that is at Hieru-*  
*salem and the Senate and Iudas. &c.* ) had  
 greate Regiment in that Nation in those  
 daies, and were neuer extincte vntill the  
 time of *Herode* the straunger, which both  
 by Farher and Mother, was an Alien,  
 and neyther of the house of *Iuda* or anie  
 other Tribe of *Israell*. But at the com-  
 ming of *Christ*, both the Kinglie Scep-  
 ter was quite translated, both from *Iuda*,  
 ph. lib. 15. & all other tribes of that people and the  
 q. c. 1. Zanedrin it selfe destroyed, and no Ruler  
 left

left of that Nation. For *Antigonus* the Jew and King of that Nation being crucified by *Antonius*, & *Hircanus* craftely slaine by King *Herode*, not only this *Herod* the King was a Gentile and straunger, and leste the kingdome to *Archilaus* & after to *Herodes Antipas* borne of *Maliba* also a stranger, as *Iosephus* witnesseth, but in the thirtieth yeare of his reigne vtterly destroied the Zanedrin of the house of *Iuda*, and constituted a whole Zanedrin of Proselite strangers. And not onlie the temporall Regiment thus destroyed out of the line of *Iuda*, but the most honourable function & calling of the high Priest it selfe was abused, and most prophanely translated and merketed vp and downe by *Herod* for it was vtterly taken awaie from the *Assemoneys* the right Tytlers vnto it, and giuen to others. And *Hircanus* the high Priest being killed of the same *Herod*, *Aristobulus* without all equity and title was placed in that dignity, but hee beeing presently slaine, *Anelus* a base companyon fetched from Babylon was substituted in his roome, which was appointed euen in the life of *Hircanus* the lawfull

Dio. hist. R<sup>o</sup> lib. 49.

Ioseph. lib. 1; antiq. cap 1.8

bell l. 1. c 18

Phil. lib. 2. d

tempor.

Ioseph. lib. 17

antiq. c. 3.

Euf. in Chroi

Ioseph. lib. 25

antiq. cap. 9

& cap. 3.



eph. li. 20.  
 iq. ca. 8.  
 eb. histo.  
 . ca. 6.  
 on. inca. 9.  
 1. Iosephi.  
 8. antiq. c. 6

12. psal. 71.  
 n. 2. &c.

lawfull highpriest, after deposed and yet  
 afer chosen againe. And after him others  
 without any respect of the lawe of God,  
 hee only regarding those that were most  
 potent in bribes, or gracious with him in  
 fauour, as *Iosephus S. Hierome Eusebius* and o-  
 thers ar most authentical witnesses. And  
 and not content with this, (that he might  
 take al honour & dignity from al the Tri-  
 bes of Israel) cōmanded that the Priestly  
 Stole the most honorable ensigne of the  
 high Priestly dignity should be kept in a  
 moste secret and a defended place. Ther-  
 fore only Iesus christ, in whose time these  
 signs were thus effected, is to be cōceiued  
 for the *Mefias*. Thus I might exemplify in  
 the general peace vnder Augustus the em-  
 peror, and the romane Empire then begū  
 geuen for tokens of the comming of the  
*Mefias*, and of other most famous external  
 notes which for breuitie I passe ouer.



THE

**THE 3. ARGVM.** *That the time wherein Iesus Christ was borne, by all accounts and reasons, was the time of the comming of the Messias: when the lawe of the Iewes was to cease, and the idolatrye of the Gentiles, to be overthrowne.*

---

**A**ND if there were no other reason then this, that the high priesthood, Sacrifice, and Religion of the Iewes was thus left desolate, and their last King *Antigonus* crucified, it was time that a newe Priestthoode should be erected, and that *Iesus of Nazareth King of the Iewes* should bee crucified for the Redemptiō of mankind, & institute an other law & sacrifice whē the other was thus defectiue; which will be more reasonable to graunt, if with all histories we conceaue the miserable and notorious irreligious errors & abuses the gētiles were drowned in at that time: no state, cuntry, or conditiō of people, liuing in dutifull religion & obediēce to God, but growing vnder so great burdens of iniqui-

**Arg. 1. supr.**

me, death, resurrection, and  
the rest assigned for his distin  
foretolde both by the Proph  
Jews and Gentiles, as I haue ci  
were now compleated and end  
memorable externall notes to  
him from others, proposed in  
in the last argument were effe  
they were vnpossible not to ha  
so they could neuer after be vs  
other to come. But for any suc  
signe, Argument or distinctio  
deuised, all beeinge already p  
**Argum. 1.** Thirdly all enemies of Christia  
not onely ( as before ) haue in t  
est Authorities confessed Chri  
*MESSIAS*, but plainly ack  
ed that the tyme of his commir

them shewed in a vision to *Augustus* then Emperour, both the time and manner of his comming to be effected vnder his regiment. The Oracles and Gods of the Gentiles agreed in the same poynte, as I haue described. Their Philosophers dyd wright of the miraculous starre, the ceasing of the Oracles, the murthering of the Infantes by *Herode*, because the *Messias* was borne, and other wonders changing at the comming of *Christe*. *Herode* the Ascalonite a Kinge of their lynage knewe and acknowledged that the *Messias* was come, when to murther him he killed so many Infantes, destroyed the *Zanadrin* of the house of *Iuda*, so vsed their highe Priesthoode, killed his owne wife and sonne by hir, of the line of *Dauid*, and his sister *Salome* hir husband of the same lynage. And their Emperour *Vespasian* hearing that the *Messias* of the lynce of King *Dauid* was borne, caused all of that lynage which he could find to be put to deathe. And it was the constant and common opinion of the Pagans at that tyme, that the great *Messias* was come. And *Augustus Caesar* the Emperour the very day whē *Christ*

Lactant. li. 3. &c. di. lvi

Argu. 1. Su Calcid. in ti Plat. Plutar. li. de Orac Porphyr. li. Oracul.

Euseb. chro Ioseph. li. 1 antiq cap. 3. Euse. hist. li. cap. 11.

Oro. li. 7. c. 2

O

was

was borne; commaunded that no man should call him Lord, hauing perhaps instinct that the great Lord was borne.

Concerning the Iewes, the auncient Rabbines before christ were of that mind that the *Messias* was to come at that time, when Christ Iesus was borne, and plainly affirme vppon those propheticall wordes of *Esay*, *a little one is borne to vs*, that fix hundred yeares after, the *Messias* shoulde come, which beeing accounted, agreeth with the calculation of Christians, & falleth out in the daies of Christ. For *Esay* liued in the time of King *Achaz* about the 3440. yeare of the world, & Christ by common supputatiō was borne the yere 4022. so the most part of his life agreeth vvith that calculatiō: And as the *Thalmud* it self doth witnes, it was an ancient traditiō among the Hebrews, that the *Messias* shold be borne about the fourth thousand yere of the world, which concordeth with the same account. The Iews that liued in the time of Christ, were of the same opinion, & so enformed both *Herod* their stranger King, & *Vespasian* the Emperor, & themselves would haue receaued *S. Iohn Baptist* the precursor of Christ, for their *Messias*,

If 9.

Thalm. in lib.  
Sabbath &  
tract. Sanch.

If. cap. 7.

Geneb. Chro.  
lib. 1.

Bened. perer.

in Dan. lib. 11

q. 5.

Thalm. tract.

Sanh. c. helec.

Ioh. cap. 1.

had he not refused it. And it was so famous among this people that the time of the *Messias* was come, that many false deceauers tooke that title vpon them, & deceaued many, as *Iudas Galileus*, *Iudas Exechias*, *Thendas*, *Atouges*, and others, in so much that as the *Thalmud* cōfesseth the *Rabbines* theselues 30. yeares together receiued *Baronosbā* for the *Messias*, & so continued, vntill they perceiued he coulde not deliuer the frō the Romans, & so put him to death wherfore *Herod* intēding to make a claime for himselfe, caused his petidegree to be forged frō the ancient Kings of Iuda, as *Iosephus* witnesseth, & caled himselfe the *Messias*. Whereupon those which flattered him in these follies are called *Herodiās* in the Euāgelists. What the cōsciēces of the later & present Iews esteeme of this mater may be gathered of that I haue spoken of the *Thalmundists* opiniō herein, & in that work they further acknowledge, that it seemed to the in those daies that diuers hundred yeares had passed since by the scriptures the *Messias* shold apeare. And *Rabbi Moises* son of *Maimon*, whō the Iews hold in exceeding great reuerēce, caling him the D. of

then beeing the greatest Monarch of the worlde, and the building of that Citie destroyed, so notorious, the words are as manifest, which be these, *Knowe and marke* Dan. cap. 9  
*from the going forth of the worde (or edict) that Hierusalem shall bee builded againe vnto Christ (or Melsias) the Captaine there shall bee seauen weekes, and threescore and two weekes: and the streete and walles shall bee builded againe in a litle time. And after threescore and two weekes the Melsias (or Christ) shall be slaine, and it shall not bee his people, that will denie him.*  
 This prophesie all agree to be a prediction and token of the time of comming of the *Melsias* and the wordes are manifeste. Then thus I demonstrate against Iewes and all misbeleeuers, that it cannot bee verified of any, but Christ Iesus. First, the holie Scriptures make mention bus of two kindes of *Hebdomades* or weekes, First for a weeke of daies or seauen daies, as the Greeke worde doeth signifie as *Leuit. ca p. 3*  
 in the numbring of weekes from Easter to Pentecost was appointed in the lawe. This kinde of weeke cannot possibly bee vnderstoode of the Prophette, the whole summe of his *Hebdomades* or  
 O 3 weekes

twice together ſpeaking of weekes in an other ſence, calleth them weekes of daies. Which had beene ſuperfluous, twyce to bee added in one place, excepte hee would giue vs to vnderſtand, that in the former hee ment extraordinarye weekes of yeres. For otherwiſe this word (weeke) without any addition doth vſually ſignify ſeauen dayes, and no other tyme.

And this is the expoſition which is giuen in the fourth booke of *Eſdras* where it is ſaid, that the *Meſſias* ſhall be reuealed and borne after 400. yeres, to which if we adde 33. yeres of the life of Chriſt,

4 *Eſdr.* 7.

and 50. yeres that *Eſdras* was after *Daniel*, they make the ſame nūber of 483. yeres which being begun to be numbred from the firſt edicte of building *Hiernſalem* againe (as the circumſtances) beſt agree which was in the firſt yeare of *Cirus*, when

*Joſedh.* li. 6  
& 7. antiqui  
*Genebr.* c. 6

(as the 1. chap. of *Eſdras* doth witneſſe) he did not only publiſh an edicte in writing, but made proclamation through all his kingdoms, for building of *Ieruſalem*, & the tēple therof, without any differēce at all they agree both with the birth & death of *Chriſt* as I haue accounted. And howſo-

1. *Eſdr.* 1. v  
2. 3. 4.  
*Genebr.* Cr



we reckon, and begin the ac  
 any of the edicts of *Cirus* or *D*  
 1. Esdr. 1. 2. 3. Hierusalem, either in the first  
 4. 5. 6. 7. 8. *rus* when he first determin  
 reduction, or the seconde ye  
 9. Esdr. 2. 3. 4. when he cōfirmed the same  
 execution, or from the 20. ye  
 when he made a newe edict  
*Nehemias*, and sent him into I  
 are manifest in the bookes of  
 will ende in the raigne of  
 whome Christ was borne, or  
 der whom he was put to deat  
 not possiblie be expounded  
 person, or by any other comp  
 first if we should imagine an  
 of *Hebdomade* or weke, the I ha  
 either of weekes monethes, c  
 it both taketh away al certain  
 holy Prophecy, of the *Messias*,  
 set downe in scripture, must  
 expounded by such cōputatiō  
 in Scriptures, otherwise if any  
 sure might Imagin other stra  
 tes, neuer harde of before, all  
 be vncertayne. And yet if we  
 that wanton liberty to any br

this prophesye could neuer be applied or verified of any other which wil be euident if any idle person wil frame to himselfe a weke of weks, or a weke of months, which were twelue times sooner expired, & hundreds of yeares before Christ was borne, whē none claimed to be the *Messias*. Ther-  
 Med. prol.  
 de. fide.  
 fore where some Iews are so rediculousto make conceits of years of decads, or centuries of yeares, that is euery weke to consist of 70. wekes or 700. wekes, as some are not ashamed to doe, they make them selues a mockery to al the world. For first the Scripture speaketh of such weeks. Secondly it ouerthroweth al certainty in this case of so greate importance. Thirdly it is one impossibility in their owne religion, for in their *Thalmud* which whosoever with them denieth (as they say denieth god him self) It is recorded not onely that the *Messias* should rule 2000. years, but that the world was onely to continue for 6000. years, 2000. before the lawe of *Moyse*, 2000. vnder the same law, & 2000. after that vnder the *Messias*. By which account, not onely *Christ* is the true *Messias*, cōming about that time, but these weeks of the Iews by their  
 Thal. traē  
 Sanh. cap.  
 decads

218 THE RESOL. OF RELIG. LIB. I.  
decads and centures cannot be complea-  
ted in thowlands of yeares after (by their  
*Thalmud*) the world is ended, such be the  
fooleries of this people. Therefore by all  
reckonings & accounts only Iesus christ  
is the *Messias*, & Redeemer of the worlde,  
& all other Religions false & erronious.

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THE 4. ARGVM. *Howe all particuler ar-  
ticles of christian Catholicke Religion, for which  
Iewes, Mahumetanes, & Pagans deny it,  
are demonstrated to be true by their own  
groundes and professions.*

**B**UT because no Infidell shall denie  
any one point of Catholicke Religi-  
on, but by their owne groundes confesse  
euery article thereof to bee most true and  
holy. Therefore as I haue prooued before  
by the highest authority of their own pro-  
fessions, that in general, Christian catho-  
licke religion is only true: so in this pre-  
sent reason I will demonstrat out of the  
chiefest groundes of those misbeleeuers,  
al particuler articles of Catholicke Chri-  
stianity, namely the mystery of the B. Tri-  
nity, the incarnation and death of Christ  
the *Messias*, for the redemption of the  
worlde,

worlde, the continuall and daylie sacrifice of the Masse, Christes reall presence therein, transubstantiation & changing of the former elements of bread & wine, into his most holy body and bloud, and the rest, for which these Infidelles denie our faith, and which many heretickes in these and more auncient times haue disallowed. The sacred misteries of the incarnation and death of Iesus our Sauior, his diuine and humane nature, & the distinction of persons in diuinity are prooued already by the true Prophets of god, which the Iewes receaue, by the confession of the *Sybils*, so reuerenced of the Gentiles and (excepting the death of Christ, which *Mahumet* for honor vnto him denieth) by the lawe-maker of the Mahumetanes, as is conuincid in the 1. Argumēt, and therefore neede lesse probation in this Chapter. But to make euidēt to al people that these most sacred doctrines are not the only collectiōs of Christians out of those vndouted & aproued scriptures in the lawe of *Moyse*, but the same exposition which the holy Rabbins that liued before Christ & which the Iewes receaue  
 with

420 THE RESOL. OF RELIG. LIB. I.  
 with honour, and which the *Sybil*s and  
 most auncient Philosophers among the  
 Gentiles for many thinges approoue, I  
 will onlie vse their owne wordes for wit-  
 nesse in this cause.

The mystery  
 of the holye  
 Trinity proo-  
 ued by the  
 rules of all In-  
 fidels.

If. cap. 34. 52.  
 48. 6.  
 Hier. 23.  
 Zachar. 2.  
 Mich. 5.  
 Baruch. 3.  
 Psal. 138. 32.  
 Deuteron. 6.

And to begin with that most vnscrutable secret of the nature of God, and trinity of persons in him which we defend against all those blasphemous Infidelles, which with one consent in impiety, make him an vnperfect, mutable, changeable, corporeous, & defectiue thing to which no honor or Religion can be belonging, it is manifest that the holy Prophets, *Isayas*, *Hieremias*, *Zacharias*, *Baruch*, *Micheas*, *Dauid*, and others, doe asigne a distinction and trinity of persons, giuing al attributes and properties belonging vnto God to euery one, to be omnipotēt, God by essence infinite, illimited, without beginning or end, cause of all thinges, equall one with an other, and the like, in which manner as Christian Catholickes expounde those sacred writings and beleeue of that vnspeakable mystery at this day. So they were euer interpreted of the auncient and learned Rabbines before

Rabb. 1bb. in  
 cap. 6.

fore Christ. *Rabbi Ibba, Rabbi Abb, Rabbi Haccadas, Rabbi Ionathas, Abinuziel, and others,* which euer agreed with our catholicke doctrine. *Rabbi Ibba* (as *Rabbi Simeon* writeth) vpon these wordes of Deuteronomy, God our Lorde is one God, vseth this speech. *By the first worde God or his first tetragramaton name in this sentence (our Lorde)* is signified God the sonne, that is fountaine of all sciences, and by the second tetragramaton name of God, is signified God the holy Ghost, proceeding of them both, to all which there is added the worde (one) to signifie that these 3. are indiuisible. And *Rabbi Simeon* himselfe vpon these wordes of *Esay*, (*holy, holy, holy, Lorde God of Sabaoth*) writeth thus. *Esay* by repeating three times *holy*, doth as much as if he had saide, *holy Father, holy Sonne, and holy Spirit, which three holies doe make but one onlie Lorde of Sabaoth*. The wordes *Rabbi Abinuziell* Author of the Caldey Paraphrase known in the world before Christ, and highly honoured among the Iewes, vpon this prophesy of *Dauid* in his second Psalm where God the Father speaketh thus to Christ (*thou art my Sonne, to day I haue begotten*

Deut. Rabb. Abb. in thren. Rabb. hacch. in cap. 9. If. Paraph. col. in 45 If. Thar. in Ps. 2. Rabb. Sim. in Zohar. Deut. 6.

Thar. in Ps. 6.

*begotten thee ) are these. These*  
*diuine persons expressed in*  
*number) the Father and the Son*  
*one third person the holy Ghost and*  
*one, I saie one substance, one essence*  
*And as the same Rabbin in*  
*is further witnesse, when he*  
*this sentence, a voice spake*  
*from heauen, saying, Who is*  
*reth reueale my secrets to thee*  
*which Rabbi Iomathas answered*  
*it is I which for the reuerence and*  
*name haue presumed to doe it. For*  
*ligions there were some thing*  
*led for secrets, and thereby*  
*steries, of which the auncien*  
*acknowledge this mystery*  
*to bee chiefest, and that it*  
*plainly reuealed at the com*  
*Messias, as nowe it is, and ne*  
*Rabbi Simeon is witnes, not be*  
*for the Iewish people before*  
*nounce that tetragramaton*  
*for the Maiesty and great*  
*that was ineffable, as that na*  
*pounded of quiescent & inso*  
*(as Hebritians call them) do*

Orig. Hilar.

Petr. gallat.  
 l. 2. arcan.  
 Rab. Sim.&c.

yet this secret was not so concealed of the auncient Rabbines, but from them it was come to the Gentiles themselves, not only the prophetickall *Sibilles*, who holde most plainly of this distinction of persons in God, but to others, especially the Egyptians, and such as liued in the confined and bordering countries to the Israelites. For breuity I will onlie produce the wordes of the Oracle of *Serapis* to *Thulis* King of the Egyptians, and *Plotinus* an heathen Philosopher. The sentence of the first is this. *In the beginning God is, then his worde, and to these the spirit is added, these are equall and tending into one.* The wordes of the second in his booke of the three principall *Hypostasies*, or persons, (for so Christianlike it is intituled) are these. *Before the worde, not by priority of nature, or time, but onely by priority of origination, is the fountaine, and beginning of all diuinitye of this father the worde is begotten; further, euery thing which begetteth, loueth and desireth that which is begotten: but that moſte chieflie, when the begetter and the begotten are alone.* Against *Mahumet* I haue prooued a distinction of persons in God

Sibbill. apud

Lactant. li. 4

diui. instit.

cap. 6.

Mercur. Tri

Dial. pim. &amp;c

Plato. epim.

&amp; lib. 6.

Rap. viii. li. 10

ciuit. cap. 10.

Plotin. lib. d

trib. princip.

hipof.



224 THE RESOL. OF REE  
 God before out of his own  
 Sentence.

This beeing the greatest  
 Mysterie I haue stayed long  
 wil passe ouer the rest with

The Incarna-  
 tion and death  
 of Christe the  
 Mesias proued  
 by the Groun-  
 des of infidels.

Alcar. azoar.  
 67.10.12.1.5.  
 Argum. 1. sup.

Rabb. Haccad  
 li. gal. raz.  
 Rabb. Ionat.  
 li. collect  
 Midr. teh. in  
 Plal. 2.

The same *Mahumet* affirmet  
 sus was the Worde of Go  
 the most holy man, that Pro  
*sias* which was promised in t  
*ses*, and was sent to supply th  
 of. The *Sibills*, as I haue pre

haue set downe, the whole  
 and all the actions of his h  
 tell how hee should die for

rise againe. Other Prophet  
 Gentiles which I haue alea  
 firme that *Filius Dei nascetur*  
*et pro salute hominum patietur.*

God should be borne of a *Virgine*  
 should suffer for *Mankinde*. T  
 the *Rabbins* before Christe  
 among the *Iewes* is most c

this sentence. *Rabbi Haccado*  
 learning and sanctitie our h  
 firmeth in his booke intitul  
 secrets, where hee expour  
 Prophetically place of *Esaie*

Messias (*Emanuel*, God, strong, Prince of peace) Rabb. hacc.  
 speaketh thus. Because the Messias shall bee 41. gen. li. §  
 God and man, his name is called Emanuel, God raz.

with vs, surely in our bodye and in our fleashe, as  
 Iob doth witnesse; in my fleshe I shall see God. For  
 hee did devise a maruailous counsaile of deliue-  
 ring soules from the deuill, which were damned for  
 the sinne of Adam, neyther could by any meanes  
 bee saued, except the king Messias should vnder-  
 goe most bitter death, and many tormentes, and  
 for that cause he is called a man. And because he  
 hath all strength, hee is called God strong. And  
 because hee is eternall, hee is named the eternall  
 father. Also because in his dayes peace shall bee  
 multiplyed, he is called the prince of peace. And  
 because hee shall make haste to take awaye the spoils  
 of soules, hee is called a swifte spoyler, and taker  
 of prayes. And because he shall saue them and  
 bring them to Paradise, he is called Iesus, that is a  
 sauiour. Hitherto be the woordes of that  
 most holy and learned Rabbone.

Rabbi Ionathan, who dyed before Christ Rabb. Ion.  
 was borne, applieth the longe narration 53. li.  
 of *Esay* the prophet in his 53. chapter, to  
 the murther of the Messias by the Iewes, Rabb. Sim.  
 and soone after him Rabbi Simion, breaketh Ben. Iohn.  
 out into these wordes. We be to the men of despe.

P

Israell,

*Israel, for that they shall kill the Messias. God shall send his sonne in mans flesh to wash them, and*

Rabb. Hadass. *they shall murder him. Rabbi Hadassone vpon*  
in 9. Dan. *pon the prophesie of Daniell concerning the*

*time of the conning and preaching of*  
*Christe, vseth this speech. Three years and*  
*a halfe shall the presence of God in flesh cry and*  
*preach vpon the mount Oliuet, and then shall hee*  
*be slayne.* Which the Iewes ordinarye

Misdr. teh. *commentarye vpon the Psalmes in-*  
*terpreteth of Christes preaching, three*  
*yeares and halfe before his passion. And*

Thalm. tract. *the Thalmundists themselues haue set*  
Sanhed chel. *downe, that the Messias shall bee put*  
*to deathe. Concerning our moſte ho-*

The sacrifice of masse, the  
of masse, the  
ryall presence  
of christes bo-  
dye and bloud  
there, & other  
mysteries pro-  
ued by the  
same authority

*lye Sacrifice of the bodie and bloud*  
*of Christe, as it is euidente before by*  
*the testimonye of the true prophets*  
*of GOD. The Sibhylls and Mabu-*  
*met him selfe, that in respecte of the*  
*lawe of Christe, all their Religions*  
*and sacryfices were vnperfect, and fore-*  
*tolde to ceale in him and his oblation.*

*So that the Sacrifice whiche should*  
*be offered in his lawe, was to be his blef-*  
*sed bodie and bloud vnder the formes*  
*of bread and wine, (as Catholike Chri-*  
*stians*

stians beleue) is moste plainly tolde  
 out of those holie Scriptures, by the  
 auncient and approoued Rabbines before  
 CHRIST. The wordes of Rabbi Iu- Rabb. Iud.  
 das speakinge of the Sacrifice of the 25. Exod.  
 lawe of the *Messias*, are these. *The bread  
 which is offered vpon the Altar, is chaun-  
 ged from the nature of breade, and made the  
 bodye and substance of the Melsias. But  
 this bodye is inuisible with our eyes, and free  
 from all violence, and not to bee touched.*  
 Rabbi Symeon in his booke of searching Rabb. Sim.  
 secrettes, hath the same discourse, inuest. secret  
 speaking euidentlie of transubstantia-  
 ring breade and wine, into that moste  
 sacred bodye and bloude, and affir-  
 meth it to bee the *Sacrifice*, which shall  
 bee vsed in the Kingdome and Religion of the  
*Messias*. Rabbi Cahana vpon thole wordes Rabb. Cah.  
 of Genesis, (*hee shall washe his stole in 45. Gen  
 in wine, and his cloake in the bloude of the  
 grape*) vttereth this speech. The *Sacry-  
 fice* which daylie shall be offered of wine, shall  
 not onely be changed into the substance of  
 the bloude of the MESSIAS, but  
 into the substance of his bodye, breade  
 shall be changed, although externally there

other questions of christian doctrine, but because these are the greatest, and those which Infidels most dislyke in our religion, I haue geuen instance in them, that it maye be euident, howe manifestlye they be confounded euen by their owne groundes, and authorities, whether wee will consider Catholicke worshippe in generall, or the perticuler mysteries it defendeth against those misbelieuers, whiche maye also bee applyed against the protestante sacramentaries of this tyme, in those poyntes whiche they nowe maintayne againste those most auncient and learned Rabbynes. But of this I muste intreate heereafter.



THE 5. ARGV M. Founded vpon the strange  
and extraordinary punishments, imposed  
vpon all enemies of Christ and  
his Religion.

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**O**R if extraordinary vengeance of God vpon any people or person for incredulity and sinne is a certain argument of the errour and sinne of that people or person, as all men acknowledge, it is euident by the punishments of all other professions, only Christian Religion to bee true. And to passe the Mahumetanes, Pagans and so many hundreds of Arch-hereticks, with their complices and confederates, punished of God and extinguished by Christian Religion, as I haue shewed of Heretickes in my Apo'logie call Epistle, and of the Pagan Emperours, and Mahumetanes in my first treatise, and will be more euident here after. So that now none of all these remaine but only Mahumetans, and Mahumet himselfe confesseth that they shall utterly

Epist. Apol.  
Trac. 1. 1. Par.  
Part. 2. Argu.  
82, 83 & arg.  
108. &c.

Mahumet. in  
Alcaron. cap.  
22.

utterly perish and be ouerthrowne. Then to exemplifie in the Iewes, the only enemies vntouched in this pointe, and those vvhich before their reiecting of Christ were the people of God. If Christ had not bene the *Messias* but a Seducer they could neither haue sinned or bene punnished as offenders. but deserued well in putting him to death; so farre they shoulde haue bene by that worke free from so manie punnishmentes, as haue bene layed vppon them. But nowe who can imagine any oter cause could bee founde in any people, for vvhich that Nation which hadde so longe continued the peculier of GOD, of vvhome hee had vndertaken so particular and singuler protection, witnessed by so many fauours and extraordinary prerogatiues graunted vnto them, aboue all other countries, shoulde deserve so greate and daring punnishment and miery: that they shoulde loose their Temple, Altar, Sacrifice, Prophets, and Priesthoode, to haue so many thousandes pined with famine, murdered by intestine sedition, killed of

P4. idolatrous

idolatrous enemies, led captiues and sold for slaues. And not onely those of that generation which liued in Hierusalem and Iury, but the Iewish inhabitants of Alexandria, Cæsaria, Scythopolis, Ptolemayis, Tyre, and all places, where they liued, as *Iosephus* their owne historian and others witnesse. Then what sinne could be so rigorousslie reuenged of God, rather enclyned to mercy then iustice, and by no possibility to doe wronge, then that which in malice exceedeth, and is greater then all others, their most irreligious and vnnaturall entreating of the *Messias*, for which iniquity they are odious to all people, both Christians and Mahumetanes to this day. And if anie man desireth to se the particuler of their miseries, and in them the Anothomy of a wicked persecuted people, and afflicted enemy of God, he may reade their owne historians *Iosephus* and *Philo*, and for such as haue not that opportunity brieflie to recapitulat some of their most worthy punishments *Caiphas* their high priest and enemy to Christ killed himselfe, *Anas* died miserablye, *Herode* that deluded

*Ioseph. li. bell.*  
*Egesipp. lib.*  
*excid.*  
*Hieros. Eu-*  
*seb. &c.*

*Ioseph. bell. l.*  
*2. ca. 19. 20.*  
*21. c. 17. & li.*  
*antiq. 20. ca.*  
*34. l. 18. c. 12.*  
*lib. 19. cap. 7.*  
*lib. 18. cap. 9.*  
*Philo in flac-*  
*co &c.*  
*Clem. Const.*  
*l. 8. cap. 1.*  
*Niceph. lib. 2.*  
*cap. 10.*



ded him was banished to Lyons by the Emperour *Caius*, and spoyled of all hee had, so *Herodiadas* her dauncing daughter had her head cut off with yse: In Alexandria the Iewes by the permission of *Flaccus* President suffered to bee beaten and killed at euery mans pleasure, as their owne *Philo* reporteth. *Pylate* that put him to death, perpetually exiled to *Vien-na*, kept close prisoner and killed himsele. The Statua of *Caius* by force placed in their Temple, about Seleucia 50000. of their Iewish men killed. Their King *Herodes* consumed with wormes. In the feast of Pentecost no tumult raysed, twenty thousands styfled to death. Forbidden by the Samaritans to goe by the to Hierusalem. *Ananias* their high priest sent prisoner and bounde like a traytor to Rome, by *Quadratus* the President. All Iury full of theeues, and sorcerers. *Ionathas* their high priest murdered. Murthers committed euen in the Temple it selfe, and in the greatest festiuities. The Priests spoile one an other. And after vnder *Florus* their President, their nobility torne in peeces and crucified. Their  
 Synagogue

Ioseph. antiq  
 lib. 18. cap. 9  
 Philo. sup.

Ado. Chron  
 Oros. lib. 7.  
 Ioseph. lib. 18  
 antiquit. c. 12  
 act. 12.  
 Ios. sup. lib. 19  
 cap. 7. & lib.  
 20. cap. 34.

Synagogue destroyed at *Cesarea*. The house  
 of *Ananias* their high priest burnt by re-  
 ph. Be. 1. bels, and he murdered. And at the same  
 p. 19. 20. instant while these things were done at  
 Hierusalem, the same daye and howre  
 as *Iscaphus* witnesseth, aboue 20000. killed  
 at *Cesarea*. And wheresoeuer the Iewes  
 were dispersed, if the Gentyles were  
 stronger they were put to death, thirteene  
 thousand by the *Sythopolitans*, 2500. by  
 the *Ascalonytes*. 2000. at *Ptolemais*. 5000.  
 at Ioppe. 1000. at *Damascus*. At *Tyre* all  
 killed or committed to prison. 50000, at  
 Alexandria, and all these and other mur-  
 thers procured against them by a Presi-  
 dente of their owne nation. And when  
 their city was besieged of *Cestinus* Pre-  
 sident of *Siria*., howe often myght hee  
 haue taken it if he would, and was desi-  
 red euen by the nobility of Hierusalem,  
 promising to open the gates and refu-  
 sed, but it was differred for the deliuey  
 of the Christians thence, and greater  
 punishment of the Iewes. And before it  
 was besieged of *Vespasian*, a hundred thou-  
 sand slayne, and sold a'most 40000. & an  
 infinit number killed of themselves. The  
 high

Job. Hieros.  
 Math. 20.  
 Eph. 1b. 2.  
 Il. cap. 17.

Sh. 671.

high priestes were slaine and lay naked in the streetes, eaten of dogs & beasts. The citye deuided into domesticall sedition, two armies in the temple, one within, and the other in the court. Their Granary where prouision of victual for many yeres was layed vp, burnt and consumed to ashes: & that factious army that was planted in the Temple all slaine, not one escaping, those that fled the city for famine were crucified by *Titus*, five hundred euery day, that there was no roome to put them to death. A wall of thirty nyne furlonges was made in three dayes space, to intrench them as Christ had prophesied, and thirteene Castles to keep them in, that they coule not get forth to eate grasse. The dead bodyes in the towne stunke so that they annoyed the campe of their enemye and besiedger. 2000. of them in one night were cut in peeces of the Syryan and Arabian souldiers to seeke their gold within their bowels: and thus they were daylie vsed vntill their enemye *Titus* forbade it. From the fourteenth of Aprill when the sledge beganne vntill the latte daye of July.

Joseph. sup.  
6. cap. 1.

Cap 12. 8.  
7.

Euan. luc. 8

Iuly there were carried forth of dead bodies out of one only gate (the Porter himselfe *Mammeus* being witness vnto *Tytus*) an hundred and fiftie thousands, besides those which were buried. And the noble men that fled to *Tytus* affirmed, that there were six hundred thousands of the poorer sort, that were dead cast forth of the gates, and that the number of the others coulde not be reckoned; for when they could not be caried forth, they were throwne together on heapes. The famine was so greate, that they did eate dunge, thonges, girdles of leather, shooes, haie, and other thinges not to be named, and the nobility themselues abstayned not from killing and eating their owne children. And at the time their city was taken, although *Titus* had giuen expresse commandement by publike edicte, that the Temple shoulde bee preserved, and nothing therein spoyled, yet it was set on fire in such outrageous manner, that by no possibility, *Titus* labouring what hee coulde, it coulde be quenched, but was consumed vpon the very same day, the tenth of August that it was burned before

fore of the King of Babylon. And fixe thousand Iewes that were fled thither by the counsaile of a false Prophet, were vtterly consumed. For as the same *Iosephus* Ioseph. lib. 7 bell. Iud. c. 1 witnesseth, there were manye seducers then among them, that promised helpe from God vtterly forbidding them to yeelde. Eleauen hundred thousandes deade in those fewe weekes of the siedge, 97. thousand taken prisoners, some condemned for slaues and sent into Egypt. Those that were strong kept in all countries to fight with wilde beastes in theaters and publique spectacles. All woomen and men vnder 17. yeares of age, solde for slaues at a most vile price, the nūber of those which were solde being so great. And after, in the time of *Adrian* Oros. l. 7. c. 1: the Emperour, the finall desolation and exilement of that people forth of that countrey was contriued: *Iulius Seuerus* his Captaine by his commandement destroying Townes, and Villages leauing not one stone vpon an other, in all that vaste building of Hierusalem, that the prophesie of Christ might bee fulfilled. And in one daie put to death 500. and fourescore

four-score thousande not one Iewe remaining in all Iury, and an imperiall edict promulged against them, that they should neuer returne thither any more, and that they should not remember Hierusalem, that they might not looke towards the place. What other illusions and afflictions haue they had, and still endure in minde, not onlie concerning horrible and filthy errors against God and nature, of which I wil mention

argum. 6. inf. in the Argument of the errors of our enemies, but vvhhat illusions of Diuels and wicked spirits haue they suffered especially, about a *Messias* (for refusinge CHRIST) perswadinge them sometimes that hee is in the Caspian Hilles, sometimes at Rome in Italy, where in our memory they were so illuded, that they fullie beleeued an Harlot of their lineage fornicatiouselie begotten vvith childe (as was prooued) was to bring their *MESSIAS* forth, vntill to the common laughter of all, shee brought forth a wench. Sometimes at Vlissipone in Portugall, sometimes in the wilderness, sometimes in the Sea, sometimes

iron. de simb.  
Iacob. histor.  
eccl. 1.  
Ier. Baron.  
on. 1 et 3.  
Annal.

times and all times nowhere. Howe  
 fortifhly were they feduced by the Di-  
 uell, and worthely, and miraculouſlie  
 punniſhed of GOD, in the time of  
*Julian* the Apoſtata, as Saint *Chryſoſtome*,  
*Ruffinus*, and others are witneſſes, when  
 they went aboute to builde their Hie-  
 ruſalem and Temple againe. When  
 they had digged theyr trenches, and  
 beganne to laye and forme their foun-  
 dation, ſodainely ſuch an earth-quake  
 chaunced, that it did not only throwe  
 dovvne the ſtones and buildinges  
 which they had begunne, but other  
 places where the Iewes reſorted, and  
 as many as were in them were ſlayne.  
 And in the morning following, thoſe  
 that had eſcaped aſſemblinge together  
 to drawe awaye the dead bodies, a ter-  
 rible fire ſodainely iſſued out, running  
 vp and downe, burning and conſuming  
 as many of them as it mette, & after the  
 ſame order often times iſſuing forth con-  
 ſumed that incredulous people. Where-  
 by thoſe which were left aliue were con-  
 uerted to Chriſt. And that it might bee  
 euident, this punniſhment to haue bin  
 inflicted

Isaie. Temp.  
 50. Berg.  
 ist.

inflicted for him, the next night after, the signe of the Crosse appeared in all their garments, and remayned so firme and manifest, that with no arte or cunning it coulde either be hidden or taken away. And in the yeare of Christ 450. a Cretensian Iewe or rather a Diuell feigned himselfe to bee *Moyse* and sent from heauen, to bringe all the Iewishe inhabitants of that country which were many thousands into Iury, through the Sea, as *Moyse* had donne out of Egypt, whereupon they all presently followed him, leauing all thinges, and comming to a greater rocke hanging ouer the Sea, bad them throwe themselues into the waters, and they shoulde swimme thither like fishes, which they which went before, desperatly attempted, and were pittifully drowned in the sight of those which followed, and their *Moyse* vanished awaie appearing no more. And in this manner in all times and places euer since the death of Christ, they haue beene deluded and afflicted. Therefore no man can say that they are the true worshippers of God, excepte the  
 same



same blasphemor will affirme that God is vnmercifull, mutable, vniuste, and irreligious to punnish sinne (*ultra condignum*) more then it deserueth, or to inflict punnishment and vengeance where none is due.

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THE 6. ARGVMENT. *Manifesting the Error of all other Religions, euen against the light of nature, such as by possibility true worship cannot admit.*

**A**N D although I doe not contend to prooue this to be a demonstration in naturall reason, yet I doe affirme for euident euen in the light of nature, that all worships and Religions in the worlde, which doe not acknowledge the Incarnation of God, and veritie of Christian Religion, either Pagans, Iewes, or Mahumetanes, are ignorant of the diuine nature, essence, and attributes of the diuine maiestie, and fallen into most impious and irreligious errors concerning him, so that by no possibility they can worship him as they should, and are  
Q
farther

further drowned in other errors which  
 neyther any supernaturall lyght and re-  
 uelation of G O D , or light of rea-  
 son can allowe , so that where the In-  
 carnation of G O D is not admitted,  
 all other benefyttes whether naturall,  
 as to the Pagans and all people , or  
 supernaturall graces and so many ex-  
 traordinarye fauours to the Iewes,  
 before the comming of C H R I S T ,  
 are forgotten and not of force to pro-  
 cure gratitude in men , and all other  
 effectes of G O D not able to cause  
 them to knowe and honour him as they  
 should. And this shal be an other argu-  
 ment against all Infidellés, euidentlye  
 demonstrating them to haue no reli-  
 gion , for super-naturall illuminations  
 cannot bee contrary to the lyghte of  
 Nature , neyther G O D Author of  
 them both , contrary to himselfe. And  
 to begynne with the miserable estate  
 of the Pagan gentiles , whoe canne  
 endure to heare for one onely eter-  
 nall immorall, immaculate , omnipo-  
 tent and spirituall G O D , Crea-  
 tour of all thinges , so many incestuous  
 vyolent,

ors of the  
 ;ans.

violent, lecherous, and moſte wicked men and woemen to bee ſo worſhipped, ſuch as vvere the children of men, as *Sybilla Eritberca* doth ſcorne them, in theſe, and baſer wordes. *A GOD can not bee made and formed of a man and a woeman*. So *Hercules* the Baſtarde of *Alcmena*, that polluted all places with lecherie, inceſt, rapine, and oppreſſion, vvas honoured for an immortall and eternall GOD. So *Eſculapius* the Baſtarde of *Apollo*. So *Iuppiter*, *Saturne*, *Mars*, *Apollo*, and the reſt. What miſerable and moſte vvicked oblations were vſed in that Religion? What innocent men murdered, and offered in Sacrifice to *Iuppiter* amonge the *Cyprians*? The *Thaures* did offer to *Diana*, the ſtraungers that came vnto them. So did the *Frenchemen* to *Eſus* and *Theutantes*; and *Italyans* to *Iuppiter*, the *Romanes* and *Italyans*, both men and infantes to *Saturne*. So did the *Carthaginians*: as when they were overcome of *Agathocles* Kinge of *Sicily*, thinking their GOD *Saturne* to be angrie with them, they offered vnto

Lactant. firm lib. 1. diu inſt cap. 8.  
Cap 9 ſupr.  
Lucil. Lucian  
Tarquit. de vir. iuſtr.  
Philipp. Ber- gom. in hiſt. &c.

Lactant. ſupr c. 10. c. 11. c. 12. & 21.

Varro l. diu. in Saturn.  
Ouid. l. de ſaſ

Posseus. fest.  
lib. hift. 1.

Lastant. firm.  
supr. cap. 22.

Errors of the  
Iewes, contrarie  
to the lawe of  
nature and re-  
pugnant to Re-  
ligion.

Thalmud. or-  
din. 1. tract. 9.  
v. 49. ord. 4.  
tract. 4. dist.  
1. chart 17.  
ord. 4. dist. 2.  
ord. 4. tract.  
4. dist. 6. ord.  
3. tract. 6.

him for a Sacrifice to appea-  
200. children of noble men  
off their shame and secrets,  
them in Sacrifice. Among  
ans, *Hercules* was honoured  
crifice of 2. oxen, and curs-  
nyng, and it was account  
iniquitye for one worde  
modestye to bee spoken. And  
in memorye of the cursin-  
ning that a ploughman of-  
vsed against *Hercules*, takin  
from him by violence, and  
But to passe ouer those I  
come to the Iewes, which I  
were the chosen people  
and had the true Religio-  
rers containned in their o-  
and highesse Iudgement  
shall bringe witnesse ag-  
And to omytte their blas-  
rers against Christ becau-  
fesse them selues enemyes  
ans, and speake of those  
maintayne against the r-  
diuine Maiestye, whome  
ledge for theyr GOD

of all thinges , that gaue their lawe to *Moyſes*. Thus they wright and generally beleue of him, that before he made the worlde, leaſte hee ſhould fall to Idleneſſe , he exerciſed hym ſelfe in framing diuerſe worldes, which when hee had made, he preſently deſtroyed and renewed them againe, vntill at length hee had learned to make this vvorlde which nowewe haue. That he ſpendeth *the firſte three howers of the daye*, in reading the *Iewiſhe Lawe*. and that *Moyſes* aſcendinge to heauen, ſounde him wrighting accents in the holye Scripture. That on the firſte daye of the newe Moone in the moneth of September, he iudgeth the whole worlde, and the nexte tenne daies he applyeth himſelfe to wright the iuſt in the booke of life, and the wicked in the booke of death. And many other like errors they holde, that God hath a place in heauen ſeperate from all company, in which at certaine times hee bewayleth with manye teares, and afflicteth himſelfe, that hee was angrie with the Iewes: overthrowe the Temple of Ieruſalem, and diſperſed

Thalm. ſupr.  
ord. tract 4  
diſt. 2.

Ord. 2. tract  
diſt. 14.

Ord. 5. tract  
6. diſt. 5.

Ord. 2. tract  
8. diſt. 5.

Ord. 2. diſt.  
et ord. 1. diſt.  
7.

- Ordin. 1. tract. 1. this people into captiuitie. And that dai-  
 li. dist. 1. ord. ly he prayed deuoutly, and putteth vp-  
 2. tract. 8. pon his heade and armes, fillettes, or  
 dist. 5. thonges of leather, called *Thephalin*, and  
 putteth vppon his bodie a linnen coate,  
 named *Zexib*, and so attyred falleth  
 Ord. 1. tract. 1. downe vpon his knees, and prayeth: that  
 dist. 9. so often as hee remembreth the calami-  
 ties which the Iewes suffer of the Gen-  
 tiles, he weepeth, and letteth two teares  
 fall into the Ocean Sea, and for verye  
 Ordin. 2. tract. 1. grieve knocketh his breast with both his  
 1. dist. 14 hands. That for his recreation the three  
 Ord. 4. tract 8. laste howers of the daie hee vsed to  
 Ord. 4. tract. 6. plaie with a huge great fish called Le-  
 dist. 1. uiathan that the commaundement of  
 the Sacrifice of the newe Moone was  
 giuen to the Iewes, to purge the sinne  
 vvhich G O D committed when hee  
 gaue that light vnto the Sunne, which  
 Ord. 4. tract. 3 he had vniustlie taken from the Moone,  
 dist. 5. and that beeing angrie for a cause vn-  
 knowne vvith his play-fellowe Leui-  
 athan, he killed him, and powdered his  
 fleshe vvith salte, to giue to the soules  
 Ord. 1. tract. 1. of his Saintes. That every daye hee is  
 angrie, and at that time the combes of  
 Cocks

Cockes waxe pale coloured, and they stande vppon one legge, and if anye man shall curse an other at that moment, hee shall presentlye fall dovvne deade. When certaine Rabbines disputed againste *Rabbi Eliezar*, GOD giuing sentence from heauen for *Rabbi Eliezar*, the other Rabbynes beeing offended thereat, excommunicated God, whereat hee smiling saide, my children haue overcome mee. That God disputing with the Rabbynes vppon a certayne kinde of leprosie, iudgemente betweene them vvas referred to a very learned Rabbyne. And that he hath beene deceaued by some Rabbynes, and the like blasphemies. That the Angell *Gabriell* committed a grieuous sinne, for which, GOD commaunded him to bee scourged vvith a fierie whippe. That *Dauid* did not sinne, either in his adulterye, vvith *Bethsabee*, or murder of her husbände; and vvhofoeuer affirmeth he sinned, is an Heriticke. That a man may marry his daughter, or sister; that Rabbin which hateth not his enemies to death,

Ord. 4. tract. 2. dist. 7.

Ord. 4. tract. 1. d. sup.

Ord. 2. tract. 5. dist. 8.

Ord. 2. tract. 1. dist. 5.

Ord. 5. tract. 1. dist. 2.

Q4

and

and seeketh not reuenge vpon him, is not worthy the name of a Rabbine. That they which contradict the words of their Scribes, are more grieuouſſie to be puniſhed, then they which gaineſay the law of *Moyſes*, and this man may be better abſolued, but the other muſt bee put to death. If the greater parte ſhall condemne a man to death, he muſt die, but if all condemne him, he muſt be diſmiſſed. That ſoules doe paſſe from body to bodye, as *Pythagoras* helde, onlie with this limitation, that if the ſoule ſinneth in the firſt bodie, it goeth into a ſeconde, if it ſinneth in that, it flitteth into a third body, in which if it doth not ceaſe to ſin, it is throwne into Hell. And for example, the ſoule of *Abell* did goe into *Scib*, and from him to *Moyſes*. That in the reſurrection, the ſoules of the vnlearned ſhall not be vnited to their bodies. Who ſoeuer ſhall eate thriſe a day vpon the Sabbath, ſhal haue euerlaſting life. If anie man ſhall paſſe vnder the bellie of a Camell, or betweene two Camelles, or between two woemen, he ſhal neuer learne anye thing out of the Thalmud, wherein  
there

Ord. 4. tract. 4  
diſt. 10.

Ord. 4. chart.  
17.

Ord. 4. tract. 2  
& 12 p. 2 lib.

Ord. 3. tract. 1.  
cap. 3.

Ord. 2. tract. 2.  
diſt. 6.

Ord. 4. tract. 10  
diſt. 2.



there is no ende of such blasphemies, foolishe, and ridiculous things, hee that desireth more may peruse the places cited in the margine, so that we may see the iust Iudgement of God executed vpon that people, that they which before the comming of Christ were the chosen of God, only seruing him in true religion, since they reiected & refused him, are fallen into so many impious errors, that except they were recorded by theselues, & contained in the very rule of their religio their *Thalmud* no man would beeleeue it, and that euery man may knowe in what estimation the *Thalmud* wherein these and other errorrs are conteyned is with that people, their owne wordes placed in the preface of that booke as these, *If any man shall denye the bookes of Thalmud to be most holye he denyeth God himselfe.* Lastlye to come to the euill and laciuous *Mahumet* and his Mahumitans, what other thing then such as I haue recited of the Iewes and Pagans, can be expected of them, if we eyther consider the occasion of his originall and beginning, or the wicked and licentious lyte, eyther of Mahumet

Zist. Senen. biblioth. Sanct. Thalmud.

Ordin. 1. tract. 11. dist. 4.

Ordin. 4. tract.

8. ord. 4. tract.

1. distict. 4.

Chart. 38. ord.

4. tract. 3.

dist. 2. ordin.

4. tract. 4.

dist. 9. ordin.

4. tract. 8.

Ordin. 2. tract.

c. dist. 5. char.

11. et 15. ord.

2. tract. c.

dist. 2. &c.

Errors of the

Mahumetanes

Blond. l. 9. plat.

Pomp. Eutrop.

li. 8. Sab.

the

Pant. Chrō. the scoller or his tutors and councellers.  
 Bergom. hist. *Iohn* an Heriticke of Antioch *Sergius* an  
 in Mahumet. Arrian and Apostata Monke, and a  
 Polid. de inuē. Iewishe Astronomer or Necromancer.  
 li. 7. ca. 8. &c. Or the time when he came being borne  
 in the yeare of CHRIST 626, or  
 the place and people where or whence  
 Gen. ca. 21. he descended, comming of the *Ismaelites*,  
 and seede of *Ismaell* accursed in scrip-  
 Alcoran. 220. ture, by the mouth of GOD, where  
 27. 28. 29. 31. hee is depriued of all spirituall Inhe-  
 33. 49. 53. rytance, and hathe no such benedic-  
 Mahumet. in tion geuen vnto him, and from the  
 Alcoran. 220 rude theeuish and barbarous *Arabians*,  
 ar. 1. &c. whose manners he exercised in all kinde  
 Blond li. 9. of iniquitie. And touching his errors,  
 Poly. inuen. li. with *Sabellius* he denieth the Trinitie,  
 7. ca. 8. Bern. with *Arrius* hee affirmeth CHRIST  
 Lutzenburg to be a creature. With the Maniches  
 in Catal. He- that Christ was not Crucified and put  
 retic. in Mahū to death, but an other lyke vnto him,  
 Graft. hist. thinking that vnworthy so great a pro-  
 & Stowe in phet. With the *Anthropomorphites* Iewes  
 Mahum. in and Pagans: that God hath a bodye,  
 Alcoran li. 2. with the *Elchefyte* that religion may be  
 Azoar. 28. 47. denied in persecution. With the *Ori-*  
 48. 18. 19 ginists, that the deuills shall bee saued,  
 Euseb. li. 6. hist. that  
 cap. 28.

that Lucifer and the rest of the Angells were condemned because they would not worship Adam, as though dutye were to be done to the inferiour, and lesse excellent, when excellencie and diginitie is the only cause of adoration and reuerence. That men are to bee compelled to his religion by warre and force. That God and his Angells pray for *Mahomet*, when G O D supream Lorde of all, can praye to none, prayer being a function, of an inferiour, he neuer distinguished the ciuill and ecclesiasticall regiment but confounded them together in his temporall successor, which his owne followers condemned for absurdety and repealed. The original Institution of that deceiuer apointing *Alys* an ignorant and wicked young fellowe for his successor, was not only vnreasonable, but frustrat and without effect: for contrary to the ordinance of *Mahomet*, his father in lawe *Eubocora* deposed *Alys*, & within three yeares *Ebocora* himselfe was poysoned. *Homer* his next Successour was murdered by his seruante. *Osmenus* which nexte succeeded

Cæl. hist.  
Saracen. li

killed

killed himselfe, his sonne Mahumetes  
vvas violentlie put to death by *Alys*.

Bellefor. Col.  
vnuers. to. 2.

l. 6. c. 6. col.

1837. cap. 12.

13. col. 1887.

&c. lib. 4. cap.

21. c. 13.

Leuncl. in pā-

dect. turcic.

cap. 237.

Iov. hist. l. 33.

Bellef. Cosm.

supr. leuncl.

supplem. An-

nal. turcic. pag.

138.

*Alys* was trayterouslie slaine by *Mu-*  
*as*, in whose dayes so many errors were  
growne in that secte, that two hundred

Camelles vvere loaded vvith booke  
which were condemned at Damascus.

And notwithstanding the capitall lawe  
against disputing of the Alcoran they e-

uer were and nowe are deuised into ma-  
nifolde schismes into *Melycs*, *Asaphs*, *A-*

*lambels*, *Buanists*, *Babilonists*, *Cayrists*, *Cao-*  
*ranists*, *Marochists*, *Musfists*, *Almabadists*,

and others not to be recounted, and in  
such odious manner, that they affirme it

more meritorious to kill one of those di-  
uisions then 70. Christians. They haue

no meanes to compose these controuer-  
sies, determine questions, or to chuse

their Calyphes: but all doubt is tried  
by the sworde, and the strongest part of

armes is sentenced to holde the truest  
opinion. Neither did *Mahumet* ever or-

dayne, or that people practise their tryall.  
Howe doth he extoll Christ Iesus to bee

the *Messias*, wisedome, spirit, and worde  
of God, greatest of all Prophets, and in-

stitutor

Supr. Argu. 1.

A tutor of the most holy lawe and perfector of the lawe of *Moyſes*, which had ſo long endured, and yet moſt impudently affirme, that preſently after the firſt preaching, it was corrupted euer by the Apoſtles to whome it was committed, and whoſe Goſpels himſelfe alloweth. Howe fooliſh is it for him to deny the death of Chriſt, witneſſed by ſo many thouſandes of preſent witneſſes of al ſorts, Chriſtiāns, Jewes, and Gentiles, in ſo publike place and vniuerſal aſſemblies? how could the Jewes raiſe this ſlaunder when ſo manie Chriſtians, and Pagans were preſent, & is written in all the Euangelists which he approoued for holy writers? How could thoſe ſacred bookes be vniuerſally corrupted of the Jeweſh nation, when they were neuer wholly in their hands, yea ſeldome any one was in their cuſtody? yet theſe Paradoxes he prepoſeth to be beleued. How is it either probable or poſſible that *Mahomet* & an Apoſtata Monke ſo many hundred yeares after Chriſt, & *Moyſes*, ſhould better know the integrity of their lawes, then the Jewes & Chriſtians which were euer in poſſeſſiō of thoſe writings?

Azoar. 2.

Cuſan. in cri  
brat. Alcor.

1. c. 2. l. 2. c.

14. l. 3. c. 1. a

zoar. 11.

Bibliſd. in op  
part. 2. in con  
ſutat.

Alcor. pug. 13

Cuſpinian. d

Relig. turcic

Septemcaſtr.

de Relig. turc

cap. 13.

Richer. lib. 1

writings: how contrary is his lawe of polygamy (where a King hath 600. wiues) the festiuity of friday for the Sabaoth, the circumcising children in the seauenth or eight yeare, and not day, from their natiuity, and other like to the lawe of *Moses*? howe diferent is his corporiety in God, beastly paradise, multiplicity of wiues, errors about Christes diuinity, death, passion, Sacraments, and other principall things to the doctrine of Christ, which as hee teacheth was moste pure, and shall continue for euer? where did euer Christ perswade the people to worship his mother the blessed Virgine for God, or prophesie of this great prophet *Mahumet*, as this shamelesse seducer affirmeth? or how coulde Christ which he reuerenceth for the greatest Prophet, and truest law-maker, be Author of such Idolatry? And to be brieft, as he came in a time of manye Heretickes and deceauers, and to enchaunt his Readers with his beastleie delightes composed his Alcaron in rythmes, and meeters, so to allure company vnto him by expresse decree, he approoueth all errors and infidelities, so that

1201r. 13.

1201r. 74. 71.

Aspinian de  
Relig. turc.

a plurality of Gods bee not admitted, howsoever corporeous, infirme, and corruptible one God is beleaved, hee neuer reprehendeth, but confirmeth. Wherefore to omitte the rest and onely exemplifie, in that which moſte concerneth man which is his eternall beaytude and happye end, (which as I proued no Temporall or Corporall thinge can be,) hee assigneth ſuch a paradise, place, and ſtate of Bleſſedneſſe for a reaſonable and immortal ſoule, as is agreeable to the nature & appetite of hogs, & moſt brutiſh beaſts, in ſo much *Auerroes* himſelf ſometimes a Mahumetane, affirmed that *Aristotle* had deuifed a better happineſſe for Man then Mahumet did; and *Auicenna* a fauourer of that Sect greatlie condemned Mahumet in that poynte, and yet theſe two were the wiſeſt that euer were in his daunger to be ſeduced. They enforce the eldeſt ſons of Chriſtians contrary to the lawe of nature to profeſſe Mahumetiſme, and be Ieneſaries to the Turkiſhe Prince, when no man canne bee compelled to ſupernaturall thinges, except he hath firſt ſubmitted himſelfe.

He

Mah. in Al  
Azor. 37.

Tract. 1. ſup  
cap. 5.

Auer. lib. 9.  
Metaph.  
Arist lib. 10  
eth.

Auicenna.

he inuadereth and vsurpeth without all title, the landes, teritories, and goodes of others, which without manifest iniurye and iniustice cannot be done. He neuer pretended for title to religion either supernatural prophesye of thinges to come, any one miraculous operation or argument of reason, but forbad his followers to professe learning or dispute of his lawe, least they should disclose his iniquitie; and pretendeth his claime and interest nothing but the sworde and violence, by which kinde of disputation and reasoning *Iulius Caesar*, *Alexander*, *Augustus*, and other damned Idolatrous Emperours, should haue had a farre greater title to religion then euer *Mahumet* could pretend, being greater conquerours then he or any of his profession. And it is not only vnprobable but vnpossible that any accidentarye or temporall thing in the power of nature should be an infallible signe and argument of supernaturall and most certaine misteryes, such as true religion must haue. So that we see Mahumetisme to be nothing els but a fardell of errours, and heresyces, iniustice and voluptuousnes,



luptuousnes, bounde and collected together without any ground or reason, so that had he not begun his Regiment in those rude and beastly countreyes, where he did, apt and prone to all liberty and filthines, he neuer had preuailed to haue the least shewe of reuerence and religion. For experience teacheth at this present, how in Greece and other ciuill nations, which God for their reuolte and disobedience to his Church, and See apostolique, hath deliuered to the turkische tyranny, although they be infected with the heresies of Nestorians, scisme of the Grecians, and other errors, and thereby destitute and vnfurnished of grace, rather chuse to become his slaues and vassalls, vndergoing all oppressions, then yelding to such absurdities to be aduanced with honours, as our Apostates to that Infidelity be.

And if we vwill seperate the present *Errors of the*  
*Brachmans* amonge the Indians from the *Brachmans*  
 olde idolatrous Gentiles, and make their religion perticuler by it selfe, such is the absurditie of that people, yet professors of learning, that it is vnworthy to be related. But breiefely to giue a note of

R

their

etr. Mas. L. 1  
stor.  
b. 1. histor.  
idic. fol. 24.  
5. li. Cerem.  
rachm. in  
erm. Luci-  
m. &c.

their superstitions in be'euing, and Epicurismes in maner of liuing for a certain time they liue at least in externall viewe a sober and penitentiall lyfe, which being expired, and ended, they are presently exalted to the greatest honours, riches, and dignities, exempted from all lawes, free from all controlement, subiecte to no penaltie, punishment, or reprehention, and liue in all delightes, synne, laciuioufnes, and wantonnes not to be recited. These be their priestes and principall professors, so highlie esteemed, that their Kinges are committed vnto them for education, and subiect to their assignements. And their beleefe in worshippe is not vnlyke to this practicall profession, for although they reuerence for their principall and most auncient Goddes *Parrabrammas* and his three sonnes, and in memorie of that reuerence allwayes weare a triple threade aboute their necks, yet for pluralities of other Goddes, which they worshipp with equall diuine adoration, they are not inferior to the pagan Romans, but rather exceede them in number of Idolatries,  
and

and not content to dedicate Temples & Altars, offering sacrifice vnto men, but vse and exercise the same diuine Reuerence to Apes, Oxen, Elephants, and the like brute, and vnreasonable creatures.

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THE 7. ARGVM. *Further shewing the excellency of Christian Catholicke Religion aboue all other externall professions, both in speculative and practicall doctrine.*

**VV** Hereby it is manifest howe vnpossible it is, that eyther the worships and reuerences vsed by any of those Infidels, should be true, and reuealed of God, which by no power can bee author of any error, or (seing of necessity one true Religion must be graunted) that christian professiō should be false, for all others euidently conuicted of palpable, grosse, & inexcusable errors, & absurdities, by necessary consequence it remayneth that alone & in all thinges to be approved. And let any Iew, Mahumetā, or Pagā, suruey the whole sum of Catholike

R2. Religion.

Religion, (for I do not defende the conuenticles and positions of Heretickes) and prooue whether he can finde any one such error and inconuenience. And to beginne with the nature of God himself, which as by his infinite and most excellent preeminences, he is the Prime and soueraigne object of true reuerence, and to haue this supream homage and dutie of Religion, so if he be mistaken and any other worshipped for him, it turneth to Irreligion and Idolatry by sacriledgeous vvorshipping a falsely pretended GOD: All those misbeleeuers, Jewes, Mahumetanes, Pagans, and Brachmans (as is euidentlie prooued before) either constitute pluralities, or moste horrible corruptions, alterations, defectes, and imperfections in diuinitie, which altogether destroye all worshippe and Religion. For such imperfections and defectes are dishonourable, and not to be reuerenced, much lesse with diuine adoration, contrariwise wee Christians onlie vvorshippe one most simple, increated, vnalterable, infinite, and illimited cause, Creator, and conseruer  
of

of all Creatures, endued with all possible perfections, and so worthe of all worshippe. And for the ende and happinesse of man, wee doe not asigne so foolish, vncertaine, or so corruptible, wanton, and carnall estate vvith defectes, and filthinesse, which cannot possible content an immortall and reasonable soule, in such sorte as those misbeleeuers doe; but such an estate either for perfection, continuance, and immutability, that will and onely can content, and bringe felicity to man. Math. ca. 1  
Marc. cap. 1  
Rom. cap. 8c.

And for the meanes to come to so great happinesse and glory, (because there must be a proportion betweene the end and such thinges as bringe vnto it.) That externall and publicke Sacrifice wee vse, is not any such prophane oblation, as the Pagans vsed, no such naked ceremony as the Mahumetanes practise, and themselues confesse shall be taken awaye, neyther any of those of the lawe of *Moyse*, which alreadye be abrogated, and which of themselues neuer had validity, but as they had reference to CHRIST, but that most

Argum. 4. sup.

pure and immaculate Sacrifice of the bodie and bloude of the *MESSIAS*, so renowned and honoured before the comming of Christ, as I haue prooued, so miraculousslie testified of God, as all countries can witnesse, and of it selfe able to pardon all offences, euen in rigorous satisfaction; which no other religion can say. Wee doe not allowe in our worshippe any thinge that may bee called sinne or bee interpreted eyther preiudiciall to the honour of God, or office to man, which Religion commandeth, as all these Infidels practise, in approouing hatred and reuenge vppon others, appointing vniust, crafty, and violent vsurping, and taking away of other mens goods, and possessions, as the Pagans did, and their Gods themselves were honored for such impieties, and the

Lactant. sup. l.  
dia. iustit. in  
Hercul. &c.  
Cicer. de nat.  
Deor.

Alcor. supr.  
Thim. ordin.  
1. tract. 4. dist.  
3 ordin. 2. dist.  
7. ord. 1. tract.  
1 dist. 1. & 4.  
ord 4. tract. 8.  
dist. 2. & tract  
4. & p. &c.

Mahumetans and Turkish proceedings vse, and the Iewes allowe for lawfull (to vse their owne wordes in their *Thalmud*) whether it be by craft, deceite, violence, vsurie, theft, killing, murthering, or any other means. Neyther doe wee as those misbeleeuers doe, as firme, that sinne is not committed but

but by externall actes, when the malyce of the sinne dependeth of the internall consent, but condemne euen the internall thoughts, and forbidde all iniuries both to friends, and enemies, commanding nothing to be done to others, which we would not to our selues. Omitting nothing that may be named vertue, and allowing nothing can bee suspected for vice, and because naturall and morall actions of themselves cannot meritte a supernaturall beatitude, all such value wee attribute to such effectes, dependeth vppon the infinite price and dignity of our *MESSIAS*, which no other profession can make clayme vnto. By whose meritte and oblation besides these vvorkes of grace, wee onely haue Sacramentes, instrumentes to deriue his benefittes, in all necessities, to all persons, and at all times. When wee are firste borne, Baptisme to take awaye originall sinne; extreame unction to relceue vs vvhen wee dye, and defende vs againste all enemies and agonies of those conflictcs. And while we liue, Eucharist, and Confirmation,

to strengthen vs in grace, and pennance  
 to restore vs if wee fall. And concerning  
 the perticuler estates and conditions  
 both of the clergy and maryed, Order to  
 dignify the one, and Matrimony to arme  
 and defend the other, so that no state,  
 time, or condition of men, is vnpro-  
 uided, no sinne left unpunished, no vertue  
 omitted, but many added which philoso-  
 phers did not knowe, as loue to enemies,  
 humillitie and others. Contempt of the  
 worlde, and all impediments of felicitye.  
 Wee exhort perfection, conteyning a  
 full abnegation of all spirituall lettes as  
 riches, pleasure, honour, and the like, by  
 professing pouerty, chastitie, and obedi-  
 ence, whereby the great enemies of hea-  
 uenly thinges the world fleshe deuill are  
 subdued. Doe we not purpose for the In-  
 tellectuall and immortall soule of man  
 such a spirituall beatitude, as a greater &  
 more excellent cannot be deuised, the  
 vision and fruition of God him selfe, con-  
 tainyng all felicitie, and voyde of all vn-  
 happines? How reuerētly do we esteeme  
 of the holye Patriarkes and Saintes, of  
 the lawe of *Moses*, of the nature of Angels  
 whome



whome wee affirme to bee intellectuall Creatures, in vvhich and other thinges, howe barbarouſſie doe thoſe Infidelles erre?

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THE 8. AND LAST ARGVMENT.  
*Howe Catholicke Chriſtian Religion hath overcome all enemies, in all kindes of Argument and Diſputation. And that it is the moſt certayne knowledge in the worlde, even in naturall Iudgment, and all Arguments uſed againſt it, evidently falſe.*

AND to give a full and final contentment to al people in this caſe; whenſoeuer any matter ſeemeth doubtfull, or is called into controuerſie, by ſuch as pretende Title and intereſt, it muſt needs bee tryed and debated with reaſons, and arguments, either in wrighting, or publickly & by ſpeech, by probations natural or aboue nature, as the cauſe and Queſtion requireth, the firſt manner of triall hath giuen euident verdict for Chriſtians, and manifeſtly condemned all  
 others

others of manifolde profane, and irreligious errors, vnpossible to be in true Religion. Now I will shew how by the second kinde of tryall in conference and places of dispute, only Christian Catholique religion hath preuailed against all others, & vterly condemned and conuinc'd the for Infidels & misbeleeuers, both by naturall & supernaturall arguments.

Catholique cri-  
in Religion,  
nquering  
thumetans:

And to passe ouer *Mahometans*, because as is manifest already they acknowledge the religion of Christ to be true, that wee shalbe saued thereby, and it only endure and perseuer, and forbidding the professors of their lawe to disput with christians haue geuen vs the victory in this disputation, which also hath bin proued against them by many supernatural miracles and most certaine arguments. Let vs come to other Infidels against whome Christ himselfe most firmly founded and builded his doctrine, both against Iewes and Gentils by vnanswerable arguments, & euidences of truth, by so many humane reasons, so many fuffillings of the prophets predictions, so many miracles, so manifest, so publique, so supernaturall. By so many  
blinde

rgum 1. sup.

iristians vic-  
y ouer all  
mics.

blinde, deafe, dombe, leapers, endued  
 with fight, hearing, speaking, cleannes,  
 so many dead raised, deuills dispossessed,  
 heauens, elementes, and all creatures ob-  
 obeying aboue nature in the sight of all,  
 recorded euen by his enemies. And after  
 his death by his apostles, and their succes-  
 sors, he conquered & subdued the whole  
 worlde. S. Stephen a Deacon preuailed so  
 with his miracles and argumentes, that  
 neither the Synagogue of the *Libertines*,  
 of the *Cirineans*, *Alexandrians*, or those of  
*Cilicia* and *Asia* which disputed with him,  
 were able to make him answeare. The Apo-  
 stles at the feast of Pentecost amased & co-  
 founded *Parthians*, *Medians*, *Elamites*, inha-  
 bitants of *Mesopotamia*, *Iewry*, *Chappadocia*, *Pö-  
 tus*, *Asia*, *Phrygia*, *Pamphilia*, *Egipt*, and the  
 partes of *Libbia*, Strangers of Rome, *Iewes*  
 and *Prosolites*, *Cretentians*, and *Arabians*  
 at Hierusalem, all those countries bear-  
 ing witness. And S. Peeter at one sermon  
 conuerted three thousande Soules, so  
 saint Paul first himselfe subdued, con-  
 founded them at *Damascus*, *Seleucia* *Ciprus*,  
 & *Bariehu*, the false Iewish prophet at *Pa-  
 phus* and made him blinde and conuerted

Joseph. sup  
 Pilat. ep. :  
 Tiber. .  
 Mahum. in  
 caron. &c.

Act. ca. 6.

Act. ca.

Act. 9.

Act. ca.

Sergius

For. ca. 14. *Sergius Paulus* the proconsul. So at Perge,  
 Pamphilia, Antioch, Iconium, Lистра  
 Derbe, and whersoever they were disper-  
 sem. Recog sed in his Peregrination. So *Gamael* ma-  
 . 1. cap. 9. ster to *S. Paul* and *S. Stephen* was conuer-  
 10. red. So *Egesippus*. And so many in the time,  
 onar. li An- & at the disputation betweene *S. Siluester*,  
 l. to. 1. and the Iewes at Rome. So in the greate  
 etaphr die. disputation in the yeare of Christ 418. a  
 nuar. Glyc. great number of them together with  
 annal. their great Rabbine *Theodorus* were sub-  
 icephor. li. dued, and miraculously conuerted. So  
 . cap. 36. were the Iewes about Bithinia miracu-  
 edren. in louslie ouercome, as *Athanasius* witnes-  
 amp. feth, by the wonderfull bloude that issu-  
 iff. lib. 1. ed forth of a wodden Image of the Cru-  
 p. 38. cyfixe vvhich one of them had pierced  
 orat. lib. 3. sacri ledgiouste. So about the yeare of  
 p. 17. Christ seauen hundred and eight, in Siria  
 Zom. lib. by the like miracle as *Philippus Bergomen-*  
 . cap. vlt. *sis* writeth. So in all places and ages the  
 thanas. l. , most learned amonge them haue beene  
 tag ouercome. And in the Prymatyue  
 ergom. hist. Church of Christ, those vvhich vvere  
 l. 166. their moste learned and durste not for  
 feare become Christians, yet did write  
 in commendation of Christians as *Philo-*  
*Judeus*,

*Judeus, Iosephus*, and others.

Thus likewise Christ prooued his doctrine againste the Pagan Gentiles, as appeareth not onelie in the particuler Histories of the Apostles, and others, in the Primatyue Church, but in all ages, and places, as their vtter ouerthrowe and desolation doe testifie. So Saint *Angusline* the Benedictine Monke prooued Catholicke Religion to the Pagans of our English Nation, and subdued them, so Catholicke Christians (and only Catholickes as I will manifest hereafter) haue subdued al Pagan countries, and conuerted them to Christ. Thus all Sorcerers, Magitians, and Enchaunters were vanquished. So *Simon Magus* that had seduced Samaria, and for his strange workes of sorcerie named *the power of God*, was subdued and baptized of *S. Philip* a Deacon. And afterwards relapsed to his witch-crafts againe, because he could not buy with mony apostolicall authority, was ouercome by *S. Peter* at Rome in open assembly, before that wicked enemy of Christ, *Nero* the Emperor. So *Elymas* by *S. Paul* at Paphus. So *Marcellus* a Scholler

Conquest ouer Pagans;

Bed. li. cap. 25. ca. 26. &c.

Conquest ouer Sorcerers & Magicians

Act. cap. 8.

Egesip. lib. 3. excid. Hieros. cap. 2.

Act. cap. 23 Iustin. Dial.

cum Tripla

of *Symon Magus* became a christian and wrote the combat betweene *S. Peter* and his olde Master *Symon Magus*. And *Iustinus* the Martyr and *Origen* affirme, that the Magi which traualled so far to worship Christ in his natiuity, were Magicyns, and by the apparition & miraculous conduction of the star, were conuerted. And *S. Ignatius* before them auoucheth the same, adding further, that then all Magicke, Sorcery, and enchantment began to cease. So *S. Iames* the greater conuincd *Philetus*, and *Hermogenes*. So *Tanrinus*, Bishop of Orleance confounded *Cambises*, *Zamrim*, and their Schollers. *Iustina* subdued *Cyprian* the Sorcerer, and made him a Christian Martyr.

So likewise the most wise and morally vertuous Philosophers of the world haue bin conquered, & conuerted in such order, that now neither Stoycke, Cynicke, Perypatetycke, Epicure. or any other sect is to be founde, for the light of nature did manifestly instruct them, that their owne iudgments and reasons were deceitfull, and had often erred and chaunged, but those supernatural and other arguments  
of

Origen lib. 1.  
contr Cels.

Ignat. ep. ad  
Ephes.

Euseb. histor.  
eccles. lib. 2.  
cap. 8.

Isidor. lib. de  
patrib. ca. 73.

Vincent. in  
specul. lib. 10.  
ca. 78. 79.  
Conquest o-  
uer al Philoso-  
phers.

of Christians, onlie able to bee effected by the power of God (as nature taught those Philosophers) by no meanes could be vnttrue. So *Dyonisius* the Areopagite and others, euen in that learned and famous vniuersity of Athens were consoūded by *S. Paul*. *S. Katherine* a virgine, being but eightheene yeares of age, subdued 50. of the wisest Philosophers, which all the credit and commande of *Marentius* the Emperour could assemble together. So *S. Iustine*, *S. Basyl*, *S. Augustine*, and others were conuerted. So in the time of *Constantine* the great, a solemne disputation being appointed betweene the christians and them at Constantinople, they were all confounded and conuerted, by *Alexander* Bishoppe of that City. Likewise they were ouercome and put to silence in the generall councill of Nyce, (where a greate number of them were gathered together, for the aide of the Arrians) by a catholicke Christian vnlearned, as *Socrates*, *Sozomenus*, and *Rufinus* witnesse. So in the yeare of Christ 411. *Synesius* and *Euagrias* great Philosophers were conuerted, and *S. Augustine* affirmeth

A. cor. ca. 17

Metaphra. et sur. in S. Katherine. Amphilocho. in vit. S. Basil. Euseb. in vit. Constant.

Socrat. lib. 2. cap. 5. Sozom. lib. 1. cap. 17. Ruff. l. 1. c. 31.

Sophron. in prat. spirit. cap. 195. Sines. ep. 79. Aug. ep. 8. 100.

Athanas. in  
vit. S. Anton.

affirmeth the same of *Genuadius*. How manye of them and how often of their best learned were not able to answer S. *Anthony* the Eremit, a man altogether vnlearned? And all the philosophers which euer were in the world with all their humane learning and pollicie, were neuer able to conuert one Cytie to their opinions, although hauing for their protection, and furtherance, the fauour, countenance, and assistance of the Kinges, and Emperours, and yet poore fishermen by the doctrine of Christ against the violent resistance of all enemies, haue conquered the whole world vnto him. And yet at that very time, when the Apostles and disciples of Christ went about and preached christian doctrine to the world, the Philosophers as their owne writers are wittneses (for the deuill will imitate God) practised the like in goeing about and perswading their opinions, but preuailed nothing, such were *Apollonius*, *Dio*, *Demetrius*, *Musonius*, *Damis* the pithagorean; *Epictetus* the Stoycke, *Lucianus* the epicure *Diogenes* the younger and others. And generally the Platonicks, either became

Philostrat. li. 9.  
Dio. Rhod.  
Corinch.  
Borysth.

August ep. 56.  
et. li. ver.  
Relig. ca. 4.



came Christians, such as had any conscience of things, of Magicians such as had none at all, and not only the Platonicke Philosophers but all others that were of the greatest learning, & best life among all sortes and sects, were conuerted. And the sect of the Cynicks, Epicures, & Magicians that were the most yile, licentious, and wicked of all the rest, giuen o-  
Origen.  
tra Cell  
 ner to all liberty and wantonnesse, not only with women, but in such vnnatural manner as may not bee spoken, as both their own opinions & writers do testify, were the greatest enemies we had. And those which were their greatest learned  
Senec. e  
 and of most ciuill conuersation such as *Seneca*, & others & in those times of disgraces & persecutions durst not professe themselves christians, yet were our greatest friendes, and write most reuerently of our Religion. And those Philosophers when they were conuerted, shewed themselves moſte constant and zelous Christians, and prooued the greatest propugnors and defenders of faith, in those turbulēt and violent times of persecution, against all tyrants, and enemies

Aristid. in 2- we had. Such were *Aristides* of Athens,  
 pol. Truthem. *Apollinaris*, *Clemens*, *Alexandrinus*, *Iustinus*,  
 de script. *Melciades* & others. And besides al those  
 Apollinar. externall Infidels and enemies, so many  
 Cler. Alex. sortes and sects of Heretickes about 400.  
 Iustin. apol. in number before the Apostasie of *Luther*,  
 Melch. apol. which in the schoole of christ haue made  
 &c. ciuill warre, and rebellion against the ca-  
 Conquest o- tholicke Church, and doctrine, haue bin  
 uer all here- so vtterly confounded, confuted, & van-  
 tickes and in- quished that not so much as any memo-  
 ternall ene- ry of them is left, except among Catho-  
 mies. licke writers, which haue noted and re-  
 Bernard. corded their heresies. So that what  
 Luther l. catol- force and validity their witnesse was of,  
 log. her. they gaue testimony vnto vs, not onlie  
 in the thinges vwherein they dissented  
 and were subdued by their ouerthrowe,  
 but in those thinges wherein they agreed  
 vvith vs, against these present Pro-  
 testants, and are witnesses not onlie for  
 vs, but against all other enemies from  
 which they dissented. So was *Arrius*  
 confounded by *Alexander* Bishoppe of  
 Constantinople, so *Olympus* at Carthage.  
 So did Saint *Basill* miraculously conquere  
*Valens* the Arrian Emperour. So *Copres*  
 the

Hist. 2. l. 3. c. 10  
 Platin. in Ana  
 stas. 2.  
 Amphiloeh. in  
 S. Basil.  
 Pallad. histor.  
 Copres.

**PART. 2. Against externall Infidels. 279**

the Eremite conuincd the Manichees. Thus all other hereticks were ouercome, euen those that hadde most affinytie and kyndred with Protestantes, *Berengaryus* the Father of the Sacramentaryes was confuted and recanted his error in open Councell, and acknowledged the Reall Presence of *Christ* in the sixt Sacrament. So the Wickliffists in Englande, in the same poynte in a moste frequent assemblie in the church of Saynt *Paul* in London, were myraculousslie confounded, and subdued. So were the Henricyans in Fraunce by Sainte *Bernard*, both in that and other poyntes wherein they agreed with these men? and all opinyons nowe defended by them onetyme or other were confounded, and confuted in generall counceles, and the moste famous and learned assemblies of the world. So that what enemies soeuer they were, Infidels or Heretickes, which at any time denied Christian Catholke faith, were thus both strangely by miracles, and by argument in reason conuicted & condemned, whether they were Iewes trustinge to supernatural assistance, or the gentils in the

De consecr  
d. 2.c.Berer  
Bergom his  
fol. 182.  
Tho Walde  
to. 2.

In vit. S. Be

power and pompe of the world, or Magiciens in ayd of deuills, and damned spirits, philosophers in their witt, and learning, or any hereticke and apostata in what soeuer Buckler or defence they vsed. And

Neuer any miracle wrought since Christ to proue Religio. but by Catholiques, and for their faith. neuer any of them could hitherto bring either supernaturall argument or sufficient naturall reason against vs. Yea the Iewes so famous vvith miracles before Christ, since they denyed him had neuer any miracle amonge them, except such as Christ and Christians haue wroughte

Ioseph. li. bell.  
Epiphan. de piscin.

to confound them, their *Piscina Probatica* that so miraculously healed diseases, at the discending of the Angell, then ceasing as their owne writers *Iosephus* and others witnesse. For their figures ceasing in Christ, God the worker of miracles woulde no longer giue testimonie vnto them. So likewise of *Mahumet* and hys Mahumetans: and he himself so acknowledged, confessing that miracles were granted vnto Christ. What likely-hood there is in finding any such thing among the pagan Idolaters, whose gods were deuils as is proued before, which could worke nothing supernaturall, euery man knoweth,

Mahumet. in Alcoran.

knoweth, and besides the verie confession of al these Sects, the thing in it selfe is manifest. For euery one of them defending so manifest errours and blasphemies as I haue proued, it is impossible that God which cannot giue testimonie to vntruth, should graunt miracles and supernaturall workes, to prooue that to be true, which euen in the light of reason is euedently false. And those wonders which are attributed to some Pagans as to *Vespasian* the Emperour as *See Cæ*  
*Tacitus* and *Suetonius* report the healing to 1. A  
of a sore head of one, and an eye of an fol. 75.  
other, and such others are confessed by Tacit. li  
the same Authors, that the Phisitions Sueton  
answered they might be healed by phi- pasian.  
sicke, and so no myracles. And *Philost*  
*rus* their owne writer is witnesse, that Philost  
*Apollonius Tyaneus* that great coniurer and Appol  
friend of *Vespasian* was present, then who Tacit.  
will doubt by what arte they were done? histor.  
And *Polibius* a famous Author amonge super c  
those Gentyles plainly confesseth that Ioseph  
such straunge things as were repor- bell.  
ted of their Gods, as *Iubyter*, *Diana*, *Ve- Pollib.*  
~~sta~~, and others were childishe toyes or histo.

ham li. i.  
ca. 14.

things vtterly vntrue . Or if true my-  
 racles and supernaturall workes had e-  
 uer bene wrought by these men, that de-  
 fende such absurdities as *Sozomenus* repor-  
 teth *Eutichianus* a nouation hereticke to  
 haue had the gifte of healing ( whiche  
 I neuer heard eyther of Iew since Christ,  
 Mahumetan, or Pagan recorded in any  
 credible hiltorie, or truly chalenged by  
 them) yet if such a gift were granted to a-  
 ny Infidell or misbeleuer (which God is  
 able to do ) it is vnpossible it should euer  
 be practised to proue or maintaine theyr  
 false and erronious opinions, but some  
 other ende, and purpose, as the many-  
 festing the Iustice of God in punishing  
 offenders, or defence of the innocency  
 of some falsely accused, detectyng ma-  
 lefactours or the lyke. So murther hath  
 often bene miraculously bewrayed euen  
 by the man that was murthered, as of  
 late at Vppingham in Rutlande, the man  
 murthered ten or fourteene dayes after  
 his death bewrayed the murtherer by o-  
 pening one of his eyes at the presence  
 of this malefactor, as is crediblye re-  
 ported. And in this sence *Cayphas* a  
 wicked

n. ca. 111  
18.

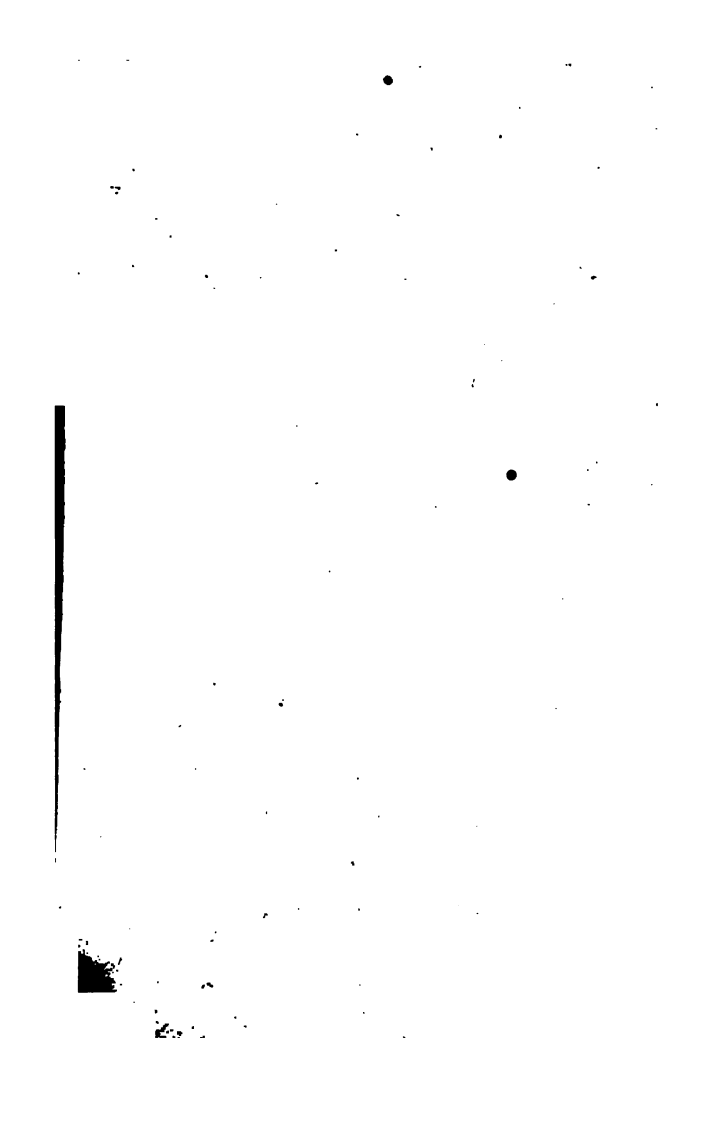
wicked enemie of Chrift did prophelye,  
*That it was expedient one ſhoude dye for the*  
*people,* for that proued the neceſſytie of  
 Chriſtes paſſyon. So God might heale  
 Infirmities by an hereticke, to ſhew his  
 mercy to people afflycted, and it was  
 affirmed by ſome Pagans, that *Claudya*  
 of Rome drew with his girdlle a ſhippe  
 that ſtucke in the ſandes of the Ryuer  
 Tyber, and a veſtall Virgin drewe wa-  
 ter in a ſyue forth of the ſame Ryuer,  
 to manifeſt theyr Innocencie in ſome  
 things wherein they were accused (all-  
 though all theſe might bee done by en-  
 chantments as euery Philoſopher know-  
 eth none of them aboute the compaſſe of  
 naturall cauſes. Wherefore to come to  
 ende of this diſpute vvith externall  
 Infydelles: As I haue proued in the  
 former booke againſt all Atheiſtes and  
 Irrelygeous, an abſolute and vnde-  
 nyable neceſſytie of a God, and Re-  
 ligion due to him, in ſuche order that  
 by no poſſybyllitye eyther the one  
 or other canne bee vnttrue: So in thys  
 it is manifeſt, agaynſte all myſbelee-  
 uers, that in pertyculer thys Relygion

is that holy worship which was instituted and taught by Christ. To this all testimonies, diuine and humane assent. All authoritie that can bee cited in such a cause agreeth, all people of renowned learning, or equall iudgment, ioyne in this sentence: all friends allowe it: the chiefeſt groundes of our enemies themſelues confirme it. All other worships by their owne confessions, are drowned in moſt prophane and irreligious errors, euen againſt the light of nature it ſelfe, and ſuch as deprive the profeſſors of all title to true Religion. One Religion muſt needes be true, all others bee both palpably erroneous in themſelues, and haue acknowledged not only in generall the verity of this holy profeſſion, but haue giuen confirmation to thoſe priuate Articles which bee the greateſt miſteries, and moſt ſecret difficulties in that worſhippe. All witneſſe both of God and creatures, all reaſon, naturall, and aboue nature, haue ſo conſented. And euery article it defendeth by infallible motyues hath bene reſolued into that moſt inerrable word and reuelation  
of



of God, who can neither be deceaued in  
himselfe, or bring others into errour.  
Wherefore I will conclude with S. *Chry-*  
*ostome*, that Catholicke Faith is more cer- Chrisost ho  
taine then any Demonstration, which 8. in ep. ad  
Phylosophers knowe to be the most cer- Rom.  
taine knowledge. And approoue that  
saying of S. *Augustine*, that he woulde ra- August. lib  
ther doubt whether hee himselfe liuing confess. c.  
were alieue, then call any matter of that  
faith into question. For in all naturall  
science, the limited and deceitfull vnder-  
standing of man whereon it is grounded,  
may be deceaued, but the infinite and  
vnscrutable wisdom of G O D, vpon  
which these truthe are builded, by no  
possibility can erre. And these shal suf-  
fice for externall Infidels. Concerning  
Protestants and other Heretickes, and  
internall Enemies, I will prooue Catho-  
like Romane Religion to be only true, &  
all others blasphemons and damnable,  
by aboue an hundred Arguments in my  
next worke against them.

*The ende of the first part of the  
Resolution of Religion.*





**A TABLE OF SVCH THINGS**  
as are contained in the first parte of  
*the Resolution of Religion.*

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**The firste Chapter of the firste booke.**

*Of the Name and Nature of Religyon.*

**Chap. 2.** *The absolute Necessitie of God, and  
a firste moste excellent cause deservinge wor-  
shippe.*

**Chap. 3.** *The Necessity of a diuine providence  
towards Man, and all Creatures for him, and  
his Religious duty for the same.*

**Chap. 4.** *Religion evidently needfull to obtaine  
a Supernaturall and Euerlastinge felicitie for  
the immortall Soule of Man, which can ney-  
ther finde anye ende in this lyfe, or perishe in  
death.*

**Chap. 5.** *The testymonie of bolie Scriptures,  
moste certaineley reuealed of God, and theyr  
infallible authoritie.*

**Chap. 6.** *The practise and eydence of all Na-*

*ture.*

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*ryons, States of people, and particular Parsons.*

Chap. 7. *The testimonie of all intellectuall creatures.*

Chap. 8. *The moste certayne and myraculous Testimonie of God.*

Chap. 9. *The testimony and example of al creatures, euen vnsensible rendring a kinde of Repenitence.*

Chap. 10. *Extraordinarye punishments imposed vpon the Irreligious for their impiety, and rebellion of all Creatures against them for that cause.*

Chap. 11. *The miraculous obedyence and submission of all creatures to the Religious.*

Chap. 12. *The afflictions and aduersities of the godlye and Religious, for which the Epicures denye Religion, are a manifest prooffe thereof.*

Chap. 13. *The temporall honors and delights of the Religious were often greater, and their miseries lesse then of the Irreligious.*

Chap. 14. *The temporall honors and dignities of the Catholike Christians in particuler greatest and theyr afflictions least.*

Chap. 15. *If by impossibilitie there should be no reward for Religion, or punishment for Irreligion*

A TABLE.

*ligion after death, yet the condition and estate of the Religious is to bee preferred.*

**Chap. 16.** *A conclusion, of the vnnaturall absurdities which the Irreligious must grant.*

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**The first Chapter of the seconde booke.**

*Brieflie shewing against all externall Infidels, how that Religion which was taught by Christ is the true worshippe of God.*

**Chap. 2. and first Argument.** *Prooueth the same against them by theyr owne confession, and groundes of all other Religions.*

**Argum. 2.** *Howe all externall and notoryous signes giuen by God, to knowe the Melsias, were only verysified in Iesus Christ, and cannot possiblic be performed in any other.*

**Argum. 3.** *That the time wherein Iesus was borne by all accompts and reasons was the time of the comminge of the Melsias.*

**Argum. 4.** *How all particular articles of christian*

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*That Catholike Religion, for which Iewes Ma-  
hometanes and Pagans denie it, are proued  
by theyr owne groundes.*

**Argum. 5.** *The straunge and extraordinarye  
punysbements inflicted vppon all Enemies of  
Christ and his Religion.*

**Argum. 6.** *The palpable and moste manifest er-  
rors against the light of nature, of all other Re-  
ligions.*

**Argum. 7.** *The excellencie and dignitie of chri-  
stian Catholike Religion aboue all others.*

**Argum. 8.** *Howe this worshippe hath ouercome  
all enemies, in all kindes of Arguments and  
disputations, and that in naturall reason it is  
the most certaine knowledge in the world, and  
all Obiections alleadged by Infidels agaynst it,  
falce, euen in humane reason.*

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